

February 8, 1939

The Living Church



TRINITY CHURCH, WAUWATOSA, WIS.

*Come, see the north wind's masonry.
Out of an unseen quarry evermore
Furnished with tile, the fierce artificer
Curves his white bastions with projected roof
Round every windward stake, or tree, or door.
—Emerson, "The Snow-Storm."*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Reunion With Presbyterians

TO THE EDITOR: May I use your correspondence column to ask someone to tell me what I voted for when, in the General Convention at Cincinnati, I voted approval of the declaration containing the phrase: "The two Churches"—i.e., the Presbyterian and our own—"... hereby formally declare their purpose to achieve organic union between their respective Churches."

When that declaration was brought before us, I didn't like it at all. I was unwilling to vote to declare a purpose to achieve, without having clear and exact knowledge of both the end and the means thereto. It suggested issuing a blank check.

In the course of the discussion, some delegate asked what, precisely, the phrase, purpose to achieve, meant. Unless my memory is very much at fault, Dr. Robbins explained that it meant merely a pious hope. Having no objection to voting for a pious hope, and assuming that Dr. Robbins, being a member of the group which brought in the resolution, was giving it an authoritative interpretation, I voted for the declaration. (If my memory is at fault and I misquote Dr. Robbins, I ask his pardon.)

But on November 30, 1938, THE LIVING CHURCH printed (p. 568) an article by Bishop Parsons, who I believe is chairman of the commission which has this matter in hand, containing this statement: "In studying these various proposals"—i.e., those issued by the representatives of the Presbyterian Church and of our own—"it must always be borne in mind that back of them lies the solemn declaration of the two Churches to achieve unity. That colors every proposition. It puts in the foreground economy; that is, in the interests of a larger purpose the Church may overlook lesser departures from its regular discipline and order. It also pledges us to move forward, to take action, to be utterly unsatisfied by conference alone" (italics mine).

That rather puzzled me. I began to wonder whether in voting for a pious hope, I hadn't somewhat underestimated the possibilities of a pious hope.

And now comes the current number of the *Witness* (January 26, 1939, p. 8) in which Bishop Parsons writes: "The two Churches have agreed to unite and to enter upon negotiations to that end." As I can think of nothing our Church has approved beyond the Cincinnati declaration, I am now wondering just what I did vote for. I thought it was a pious hope; apparently it was a good deal more.

Or can it be that we are drifting—or being gently led—toward a position we did not mean to take?

(Rev.) ROBERT D. VINTER.

La Crosse, Wis.

TO THE EDITOR: No progress will ever be made in the Church unity program of our Church unless we throw aside the Pharisaism which infests so many of us in regard to the ministry of the Church. The ministerial orders of many of our brethren not of our persuasion, and perhaps even our own, may not be canonically regular or participating in a mechanical apostolic succession. Nevertheless all of Christ's ministers and servants everywhere possess a threefold character of priest, prophet, and pastor. Some emphasize the priestly side of their ministerial office

and style themselves priests; others stress the prophetic ministry and call themselves preachers of the word; and all are pastors. When this is once fully grasped and put into practice then Church unity will be an accomplished fact, and not until then.

J. L. HOBART.

Elizabethtown, Pa.

TO THE EDITOR: Inasmuch as most of the correspondence printed by you in regard to the proposed concordat with the Presbyterians has been concerned with the basic principles involved in the proposal, it may not be out of place to discuss certain details which are capable of improvement without altering its essential character or making its acceptance by either Church more difficult.

In the second paragraph of the proposed concordat the words *with prayer* should be inserted after the words *laying on of hands*.

The use of the word *reordination* in the fourth paragraph is unfortunate and the phrase *ordination by a bishop* should be substituted. It is not customary, at least in the Western Church, to repeat ordination. Presbyterian ministers entering the ministry of the Episcopal Church are ordained unconditionally because they have not been ordained in accordance with the regulations of Churches with episcopal polity.

The fifth and sixth paragraphs which prescribe the method of *commissioning* are marred by several serious defects which should be corrected:

(1) It should be prescribed that other presbyters join with the bishop or moderator in the laying on of hands.

(2) It would be very desirable that the act of commissioning should be preceded by prayer for the person being commissioned. The form of prayer might be left to the discretion of the bishop or moderator or any one of a number of prayers might be adapted

for this purpose—the collect, the ordination prayer, or the final collect in the office of ordination to the priesthood, the prayers for Ember days, or one of the ordination prayers in the Presbyterian Book of Common Worship.

(3) The form of commissioning is inadequate and defective in that it does not define clearly the order or office to which the person is being commissioned.

This difficulty would not arise in the use of the form by an Episcopalian as the Episcopal Church uses the word *presbyter* or *elder* in only one sense, i.e., to designate a man who has been ordained to the priesthood and has received authority to exercise the pastoral office, to preach, to administer the sacraments of Baptism and the Lord's Supper, to absolve, and to bless.

However, in Reformed Churches with Presbyterian polity this freedom from ambiguity does not exist. For them there are two sorts of *presbyters* or *elders*—teaching elders, who serve as pastors, preach, and administer the sacraments; and ruling elders, who are associated with the pastor in the kirk-session and who are represented in the presbytery and other courts. The form of commissioning set forth in the proposed concordat does not in any way express a commission to the ministry of the Word and the Sacraments.

In fact, if it suggests anything, it is the office of ruling elder. It is almost identical with the form used in the Reformed Church of America for ordination to the office of ruling elder: "Take thou authority to execute the office of elder in the Reformed Church in America: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen."

This defect in the form of commissioning might be corrected in either one of two ways. If a prayer for use in connection with the act of commissioning were prescribed the functions of those being commissioned might be clearly expressed therein. Or else the words of the ordinal might be inserted: "And thou a faithful dispenser of the Word of God, and of His holy Sacraments."

The purpose of the eighth paragraph doubtless to permit the baptized communicant of one Church to receive the Holy Communion in the other Church wherever this arrangement has been made, and there should be no difficulty in stating this purpose in simple English. The term *confirmed* is too restrictive as it would exclude Episcopalian who had been admitted to the Communion as being ready and desirous to be confirmed. The phrase *have made profession of faith* is too broad as it would include everyone who had recited the Apostles' Creed.

In the latter part of the ninth paragraph the word *commissioning* should be altered to *commission*.

Finally, it should be stated, in terms that would not offend the Presbyterians, that a minister thus commissioned shall be regarded by the Episcopal Church as having fulfilled the requirement of episcopal ordination. He should be entitled to credentials that would insure his being accepted as validly ordained in all Churches with episcopal polity which recognize Anglican orders.

(Rev.) WILLIAM C. SEITZ.

Gambier, Ohio.

The Living Church

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"Christian Realism"

TO THE EDITOR: It is the penalty, I suppose, that must be paid for the extraordinary zeal which Mr. Shoemaker and his followers have been manifesting for a good many years, to the uncounted profit of us all; yet it seems a pity that in his article, Christian Realism, in THE LIVING CHURCH for January 18th, so much originality and mental vigor should be joined—in the same mind and at the same moment—with so much that falls below this high level.

Let me first register my conviction that any man who allows Mr. Shoemaker's vagaries to distract him from Mr. Shoemaker's prophetic qualities is the more to be pitied of the two. He often reasons straight and hard.

Thank God, one even thinks in reading, that there is such a man to speak such a message. One's blood fairly tingles, noting numerous barbed phrases like these: "Idealism . . . makes for the kind of religion that wants to look up to God from where we are, and ask for what we need and expect to get it, without going through the painful process of repentance."

One is in a fever by the time the last sentence in this section is reached: "Relief without repentance, social service without spiritual challenge, and ministering to people's condition of body while never thinking to minister to their condition of spirit become a national menace."

That is slightly dashing. Relief without repentance, a national menace? There is something vaguely familiar here, something that smacks of rugged individualism, of *laissez faire*. Not the ecclesiastical language, of course; that is Mr. Shoemaker's own. But was there not something of the sort in the papers the other day, voiced by a representative in congress urging that WPA funds be reduced?

One dismisses the point and proceeds, albeit in not quite so feverish a fashion. A suspicion has been planted that Mr. Shoemaker is going to plead for individual righteousness *alone*: that under the name of realism he is going to maintain the hopelessly idealistic—better, fanciful—thesis that the only way to change the social order is to convert individual men to Christ.

Reading on, this suspicion is confirmed. "Thousands of people think that Christianity, because it believes in the worth of the individual, and wants him to enjoy liberty, must stand behind idealistic democracy, and idealistic economic changes." These thousands of people, says Mr. Shoemaker, are wrong. Christianity is realistic. "Idealistic schemes of political and economic reform, which have no answer to the reform of human nature itself, begin as a social experiment for the benefit of the masses, and end up as the opportunity for leaders to rule the masses with an iron hand. They do something worse: they focus the minds of all on the economic outskirts of life, to the exclusion of its true values and realities."

Where can one find a more astounding exposition of factual truth and inferential falsehood? There is surely one thing even worse than to "focus the minds of all on the economic outskirts of life, to the exclusion of its true values and realities." That even worse thing is to believe that the "economic outskirts" of a man in want are not to be counted among life's "true values and realities." That even worse thing is to say, in the words of St. James: "Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body."

Why cannot Mr. Shoemaker say that "idealistic schemes of political and economic reform" must be carried out in *conjunction* with the life-changing of individual men? That these schemes are only partially effective, that they bring with them their own

peculiar vices, unless they are administered by consecrated leaders?

Why cannot he hammer out his own message, which is admittedly the prophetic message of the Church, and convict us of sin, and bring us to our knees, and point us to the saving power of God (few can do this better than he), without making us blink in astonishment and dismay at the realization that so far as Mr. Shoemaker is concerned Reinhold Niebuhr has lived in vain?

Why must words and phrases like *only this, nothing else, life-changing alone* appear as the hallmarks of Mr. Shoemaker's gospel?

One word from him, one faint indication even, that men who are to "depart in peace" must likewise be "warmed and filled," that he holds social action to be as needful as private honesty in a full rounded Christian life, would effect a revolution in the attitude of many of us, both toward him and the groups which he leads so well.

Never, to my knowledge, has Mr. Shoemaker spoken with more timeliness and genius than in this article. Nor, to my knowledge, has he ever demonstrated more clearly to myself, and I presume to some others of like mind, why we must reluctantly hold ourselves aloof from the movement which he represents.

(Rev.) J. LINDSAY PATTON.
Berkeley, Calif.

TO THE EDITOR: It does not seem proper that the Rev. Samuel M. Shoemaker's article, Christian Realism, appearing in the issue of January 18th should go unchallenged.

Mr. Shoemaker says in part, "What we need is not an idealistic democracy, but a realistic democracy, which realizes that always, so long as time and human nature last, democracy depends upon men of unselfish character and faith in God. . . ."

Mr. Shoemaker complains because "people come to churches looking for a quick answer." And apparently he is unwilling to do anything about the answer until the individual has been made to realize that "the place for many of us to begin to solve our personal problems is to face our personal sins." He adds "When you give God your sins, He will take care of your problems. When we assist people to take the short cut, leave out the element of life-changing . . . we contribute, not to kindness and helpfulness and good feeling, but to irresponsibility, materialism, jealousy, and divisions in society. . . ."

Now if Mr. Shoemaker's definition of democracy is correct, and a true "democracy depends upon men of unselfish character and faith in God" we must not turn about face and say the way to solve one's problems is to face our personal sins. Many of the problems the individual has to face are not his personal problems; they are the problems of society, for there are collective sins for which society is and must be responsible. To assert that because a man has lost his job because of the depression, and is therefore unable to provide the means of life for those dependent upon him, he must first confess the sin of being out of work, if such is a sin, is absurd. . . .

We must face the fact that we are not living in "an idealistic or realistic democracy." We are living in a world of selfish people and selfish nations, and individuals suffer, not because of some imaginary sin which has caused their present plight, but because we dodge the issue of collective responsibility for our national ills, and international ills.

No one would deny that "God can change human nature" but even when the human nature of the individual has been changed, that individual is still face to face with a selfish and cruel world, and with godless men and godless women, who care nothing

about God or about changed human nature. And it is this fact that we must face. . . . Our blessed Lord has a good deal to say about the hungry, and the naked, and the sick, and those in prison. He said nothing about their need or a changed life, but He spoke emphatically about those who neglected such. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Let us have life-changing, but let us not forget the cups of cold water which we may give in the name of Christ.

(Rev.) HERBERT HAWKINS.

White River Junction, Vt.

Church School Service

TO THE EDITOR: May I extend my thanks to both you and Fr. Annable for the fine contribution made to the cause of religious education in his letter and service [L. C., January 11th]? Such use is among the best to which any correspondence department can be put.

It seems to me, however, after of a period of 10 years in which I have given more than the usual amount of time from a priest's life to not only a study of church schools, wherein I have worked, but also to study of such materials as may be available, that Fr. Annable's service, like the many others available, overlooks certain fundamental principles of religious education our church schools are called to impart.

Certain principles can be arrived at, I think, if we are agreed in our aim. May I respectfully say that the purpose of church schools, be they Sunday ones or weekday religious education projects, is to make future Churchmen. Only in the sense that Churchmen are the fulfilment of and synonymous with the word Christians, can our aim be said to be to make Christians. Certainly the purpose is to make something more than walking dictionaries of the Bible or many of the various and sundry products of the various Protestant Sunday schools. With such in view, the purpose of all services (and I believe that the worship services are the most important features of the church school, and should never be slighted or poorly and thoughtlessly rendered) should be so to educate our children that as Churchmen of the future they may worship intelligently and with purpose.

The ultimate answer to this is of course the teaching of children's Mass, with full instruction, but for reasons far too numerous to go into here, this is not always possible more than seasonally in some parishes. It seems to me, therefore, that a children's service for school or other activity, while of course aiming to familiarize the children with the Prayer Book, should be so planned as to not duplicate anything more than a necessary minimum of the material to be used on a normal Sunday in Prayer Book services, which all children should be encouraged to attend, either with parents or in a class group. Certain statements such as the Creed, and then the Lord's Prayer, Collect for the day, and a Psalm not used in the services of the day, would seem to fit this minimum. On the other hand, children's services should be so in the nature of a devotional drill, with material which will be of value for private devotions of the child in later years, as to also set forth the glory of God and the intimate relationship possible between the human being and Him. Hymns are of course of great value, and especially during the Ferial seasons, can be selected to avoid duplication of those for the services of the entire congregation.

In addition to this, I am finding, after some years of no more than story telling, that definite planned instruction by the rector, not only helps develop an intimate personal

relationship between children and their spiritual father, but also helps to make up for absentee or inferior teachers, with which most of our schools must contend more or less regularly.

It has been my experience that it is necessary to have compiled from various sources some dozen services, some merely seasonal, others for permanent use, and I think that they all have in one or another included all of the valuable points in Fr. Annable's outline, as well as in numerous other sources. With no claim to originality, and realizing that there is much room for improvement, I have found the enclosed form most valuable [see page 162]. It is a departure from the accepted forms mentioned above.

Another interesting observation of mine is that I am finding catechetical instruction of far greater value than I would ever have imagined. Among some of value are the Holy Cross catechism, that written by the Rev. Dr. Archibald Campbell Knowles, and one written by the Rev. Harry S. Ruth of Burlington, N. J., modeled after a military manual. Any of these can be adapted to local conditions.

Of course services for the senior and any affiliated departments always should be in the church or a chapel. Indeed I have found it very good training of high success to bring even the kindergarten department into the church, while the balance of the school is in class session, for brief devotions at the crèche or seasonal stations (for which the Childermote Series, published in England, are filled with excellent material), and on other Sundays for a simple service of Adoration, which can even be led by a teacher kneeling with them in the pew.

(Rev.) JOHN QUINCY MARTIN.

Philadelphia.

WIXAL Services

TO THE EDITOR: May I make one correction in the news item [L. C., January 25th] about services which are broadcast from Trinity church over radio station WIXAL? These services are broadcast on the second Sunday of the month.

On Sunday morning, February 12th, at 11 A.M. Eastern standard time, on a frequency of 15.13 megacycles or 19.8 meters, the service from Trinity church, Boston, will be broadcast to the entire world over worldwide shortwave station WIXAL in Boston.

I will supply you with these notices, for already many readers of THE LIVING CHURCH have written to us. Thank you so very much for the notice of the devotional period—we had grand mail on it, for the first time, from Episcopalians.

E. HARRIETT DONLEVY,

World Wide Broadcasting Foundation.
Boston.

Criticism of Clergy

TO THE EDITOR: I have never ceased to wonder at the peculiar state of mind of the average layman, which allows him such papistical license in his criticism of the clergy, a criticism which for the most part is grossly unfair, but which, willy-nilly, he somehow feels compelled to express, and with a certain delight and relish almost, that, in short, he is doing his duty.

Of course it would be easy to charge this off as the religious counterpart of our democratic free speech, but let us take it for what it is, and look a little closer at the facts.

Norman Nash at the Cambridge school once said that when a man's parishioners kept telling him how fine he was, that was the time for him to begin to worry, and so it is. But the shoe seems generally to be on the other foot. It is always so easy to criticize.

How many laymen are cognizant of the fact that the clergyman's job is one of the hardest, that he yields to none in the difficulties which beset him: he must be all things to all men, in effect; and yet he is damned for doing and for not doing, for being and for not being.

How many of these self-appointed critics are willing to take over his job?

Certainly faith without good works is dead, and if the Pharisees were not so busy interpreting the letter, they would have more time for the spirit which begets, and is begotten by, good deeds; then would the criticism be more constructive and less carping.

GORDON B. WORCESTER.

Belmont, Mass.

"Christians and the World Crisis"

TO THE EDITOR: I was so impressed by your editorial, Christians and the World Crisis, that I feel compelled to write you.

Perhaps we ought to drop for the time at least most other interests and concentrate on what appears at this moment as public enemy No. 1, the present trend toward another World war. This would be putting first things first, for if another conflict ensues, those chaotic conditions resulting, which you describe as "defying the imagination," would make it practically impossible to work for Christian unity or any of the other interests we have at hand. It may be that at present we have too many irons in the fire and would do well to go after this one problem upon which the solution of the rest depends. I realize the reverse of this reasoning could also be employed, but I trust you see my point.

I sincerely hope you, through your paper, can carry on this fight. As you say, much has been written and proposed. Meanwhile the days speed on with little seeming to be accomplished. Dr. Palmer's proposal is apparently in cold storage. Perhaps our President means to do something—still the time speeds on. I am not so sure that it would be wise for a political leader or government official to call such a conference. I believe people are losing faith in this group. In many ways it seems that a new confidence is being shown in religious leaders. Why wait for some government to call the conference? It is within the Church's right to do so on her own; and it looks as if we'll have to if anyone does. Will we let the idea drop because governments won't take the initiative?

I think this proposed conference attended by national economists, premiers, statesmen (and including national religious leaders, too), and called by the Church is a daring plan. Perhaps it would be good to get it away from Europe, or if in Europe then in some Scandinavian country rather than Switzerland with which we now associate international failure.

The Pope would be the person to call it, yet he sometimes appears fearful of taking such a position. The Archbishop of Canterbury is another choice although such an eminent Britisher might not be welcome to other European powers. It would be fine if these two could agree on a joint invitation. The World Council of Churches, minus Rome, would hardly compel the attention necessary. However if we cannot get the initiative from these sources, then why not our own Church? Bishop Stewart is an international figure. Perhaps a special session of the House of Bishops could issue such a call. We don't much mind who does it and who gets the credit so long as it is done.

I am keen about this proposal because of its daring. As Vida Scudder once said, "If only men would break away from the ordinary ways and do big, bold, rash deeds."

This scheme because of its bigness, rash-

ness, and boldness staggers the imagination, yet because of this would have a good chance of capturing the world's imagination. We are tired of the old method of statesmen. Even though now they fly to greet each other, the table talk is the same old stuff. This is new and from a different source, the Church. It might even capture the support of tired-out statesmen, tired of the old way.

My first reason for this interest is in behalf of world peace; my second is for the sake of the Church. The first taken care of, we have little reason to worry about the second.

You will recall that after the World war the Church found herself in a delicate position, in many quarters despised, much of her former prestige lost, many turning away from her—all because of her do-nothing policy before and during that war. This at least was the talk. Whether the conclusions were true we cannot yet tell. Thank heaven none can accuse us of repeating ourselves today. The Church has made a noise, she has taken issue, but this isn't enough. Unless we do more we shall find ourselves in about the same position as after the last war except that we shall lose more prestige, more followers, and become even more despised. Unless the Church does accomplish something more definite at this moment I, as a priest, should I survive, shall hate to face the music. I fear my excuses for our do-nothingness will seem pretty flimsy and I doubt if there will be many out front to hear those excuses.

I do not mean to appear as calling upon you to do something in which I have no part. I as part of the Church have my responsibility. However, my field is small, my sphere of influence is not large. Yet I recognize the responsibility of that field committed to my charge and by God's help try to do what I can for peace among men in that limited sphere.

I write to you in this vein as one having a far larger sphere of influence and pray God that each in his own way may have sufficient courage to call the world to such daring and bold ways as this proposed conference suggests.

May you continue the fight, and with dispatch, before it is too late.

(Rev.) FRANK S. PATTERSON.

Warsaw, N. Y.

Military Schools

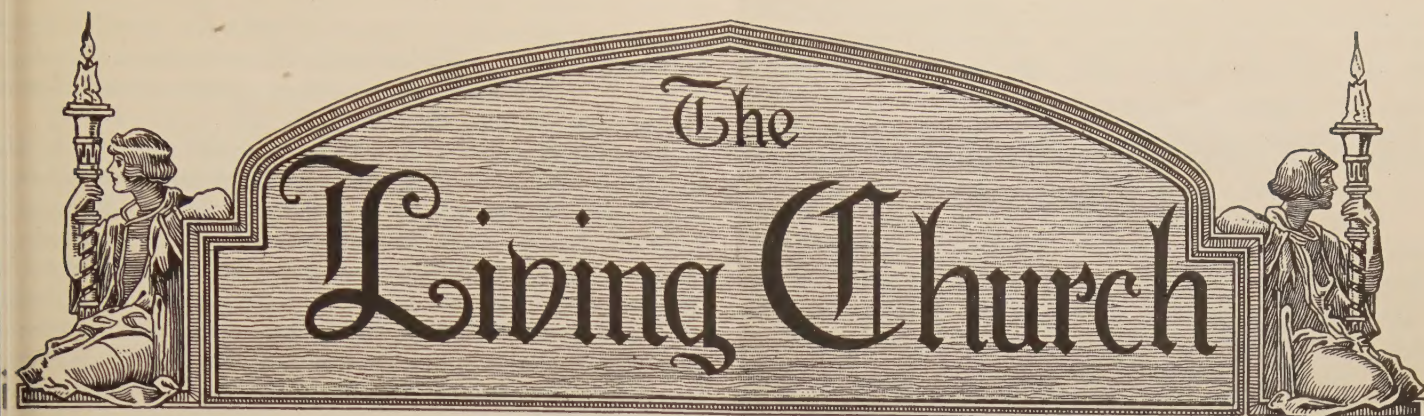
TO THE EDITOR: A priest, writing [L. C., January 25th] to defend military schools run under the ægis of the Prince of Peace, asks us to "remember that Russia, as well as Germany, Italy, and Japan, exalts military discipline which upholds its form of government."

It had not occurred to me that it was the duty of Christians to emulate the dictator in their glorification of the military. Our Leader certainly did not exalt a military discipline as a means of upholding anything—certainly not the government of the kingdom of God! Nor is it necessary to be opposed to the USA form of government to suspect that elements in the present American social and economic set-up do not possess an eternal character.

As for the teaching of military science that is, the organized slaughter of our fellow men, in Christian schools, just how is to be reconciled with the redemptive mission of that divine society whose Head declared He came not to destroy men's lives but to save them? If, as we are frequently assured Church military schools train youth in punctuality, neatness, and obedience, not militarism, why not impart such social habits, as in many Roman Catholic institutions, uncontented by rifle practice and bayonet drills?

(Rev.) EDMUND L. SOUDER.

Cincinnati.



VOL. C

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No. 6

EDITORIALS AND COMMENTS

Young Churchmen

OF ALL the departments of the Church's enterprise, the one which has shown perhaps the most consistent and steady advance within the past few years has been the work with young people. Both nationally and locally, officially and unofficially, great strides have been made in winning young people to the Church and in preparing Church youth to meet the problems of secular civilization.

One of the most interesting recent developments is coming to be known as the "Young Churchmen" movement. Its aim is to unite all the young people of a diocese or a province in one organization, coördinating and supplementing the work of existing organizations such as young people's fellowships, Girls' Friendly society branches, Junior Brotherhood of St. Andrew, and Daughters of the King. The united organization, often called the "House of Young Churchmen," offers, in addition to its work through existing organizations, an opportunity to reach young people who are not affiliated with any Church organization.

Fourteen dioceses already have united youth councils, and at least 11 more have taken steps toward creating them. And in virtually every case, the programs of these diocese-wide organizations show that the young people and their leaders intend to face squarely the critical issues which beset Christianity in the present world, and to do their part in guiding them toward a Christian solution.

Carrying the Young Churchmen movement toward its logical consummation, the National Council has created [L. C., December 28, 1938] a new youth division, which specialists in youth work hope will eventually become a full-fledged Department of Young Churchmen. The young people of the Church have long wished to be recognized as an integral and important part of the Church's life; and the more thoughtful among them have wanted to be shown how they could become as helpful to the Church as Hitler's young Storm Troopers, Stalin's young Communists, and many other youth groups of other lands, are to their leaders and causes.

The most important step in the formulation of the Church's youth program, however, has not yet been taken: to give the young people a clear-cut, unequivocal program of action. Those who are still in the first three years of high school are, undoubtedly, satisfied with dances and games, academic studies

of missionary fields and social service, Christmas baskets, and attendance at services. Activities of this kind, already developed to a high degree of effectiveness, are not to be despised. But the two most important fields of the present day have been avoided, and skirted around by the Church's leadership of the old as well as the young—theology and sociology. And older young people demand guidance in these fields.

WAS JESUS really God? If He was, and is, what does that mean to us? Is there a hell? What is a sacrament? What's the difference between a sacrament and a witch-doctor's stock-in-trade? If God is all that you say He is, why didn't He make man good? If all I am is due to heredity and environment, how do you expect me to believe in sin? These questions, and hundreds of others like them, cause heartburnings to uninstructed parents, whose religion is merely a good habit—and, left unanswered, cause the defection of thousands of young people—perhaps hundreds of thousands—from the Church during their college careers or when they begin to live their own independent lives. Some of these, to be sure, eventually return to the Church, once they are settled down in a community. Largely, they seem to have forgotten the questions and to have decided that religion is a good habit, a stabilizing influence; and the flaming gospel of God's love and man's redemption is buried beneath layer upon layer of secular conventions. And many of them never return to the Church at all.

A noted Reformed Jewish rabbi the other day made the statement, in a roomful of nominally Christian young people: "Religion is no longer a great social force." Nobody contradicted him. Nobody could contradict him. The three or four young people who were sufficiently dedicated to religion to have studied the facts knew that he was saying what is dangerously near the truth.

The young people of today, whether Churchmen or otherwise, have no interest in a religion which vaguely reasserts the Golden Rule; nor to one which offers them a bypath to heaven without regard to the world in which they live. They want to know what the Church teaches, for they cannot but respect that grand and weather-beaten institution; but when they find that the Church's teaching is a confusion of piping

tongues, they seek elsewhere for salvation. Especially fatal is that "Liberal" religion which tells them they can believe anything they wish, as long as they support certain enterprises which commend themselves to those of kind hearts. "Why should I join a Church to support hospitals and homes for the aged?" "Why pay a clergyman to tell me how to vote?"

Older people, coming from a day in which social and intellectual cleavages were only beginning to appear, do not demand the hard and fast consistency, the rational wholeness which young people require. Most of the religious and political and social ideas of the older generation are the result of gradual evolution and gentle indoctrination. But the tensions of modern life, especially in colleges and universities, make short shrift of those ideas. Often, when parents come up against the irreverent questionings of their children on subjects they believed long ago settled, they raise the hurt and bewildered cry of "Atheism," or "Communism." What the young people really want to know, is "What is the matter with Atheism?" and "Why shouldn't I believe in Communism?" Or, "If these philosophies don't have the right answer, does Christianity have any answer at all?"

The older generation has not made religion a social force. In fact, it has often inhibited religion from being a social force. If the Church is to regain its authority, if it is to fulfil its function of redeeming the world (and incidentally save itself from destruction), leaders of young people must be ready to speak boldly on the questions which agitate young minds. A systematic and realistic theology; a hard and clear line of Christian political-social action—the theology has always been at hand for the asking; the sociology is rapidly being hammered out on the forge of contemporary experience.

And when finally the leaders of the Church's young people are ready to agree in promoting the Church's program in secular affairs on the basis of the Christian faith throughout the ages, they will find in their hands an eager instrument. The unification of young people's agencies may well precede agreement upon a program. Indeed, the Young Churchmen's movement and the national Department of Youth may serve notably in the formulation of the program. It is a field requiring bold and fearless leadership, such as those in authority have not been notable for providing in the past. Perhaps the young people, through the agencies which they have aided in creating, can provide the impetus to carry the movement through to success for the glory of God and His Church.

Fr. Hebert on the Doctrinal Report

WE PUBLISH in our news columns a summary of a memorandum on the report of the English Archbishops' Commission on Christian Doctrine, written by the Rev. A. G. Hebert, SSM.* Fr. Hebert is one of the leading Anglo-Catholic theologians of the Church of England and his memorandum is published under the auspices of the Church Union.

Fr. Hebert's memorandum is a really distinguished piece of constructive criticism. It should be read by everyone who has read the Doctrinal Commission report published about a year ago under the title *Doctrine in the Church of England*.† Fr. Hebert writes with a sincere appreciation of the intention of the Doctrinal Commission, which was not to present an authoritative statement of the official doctrine of the Church

of England but rather a survey of doctrines actually held within the Church of England with official tolerance. The distinction is an important one, though one that is often difficult for the non-Anglican mind to grasp.

Fr. Hebert's central criticism is that the report fails to demonstrate the extent of existing agreements and to show how far it is possible to remove or diminish existing differences, because it does not track these differences down to their roots. Moreover, Fr. Hebert feels that the report errs in the fact that too much attention is given to the superstructure and not to the foundation of the faith. This judgment he expresses graphically as follows: "If by some mischance the first part of the manuscript had been lost on the way to the printers and only the second part (from about p. 90 onwards) had been preserved, our reaction would have been one of admiration. We should have said: 'This is on the whole an admirable statement of the doctrine of the Church, its Ministry, and its Sacraments; we deeply regret the loss of the first part of the manuscript, for it must certainly have contained an equally valuable account of the doctrine of God and of His Revelation, to support this promising theology of the Church.' But if the missing first part of the manuscript had later come to light, we should indeed have been disappointed."

Although the Report of the Archbishops' Doctrinal Commission applied only to the Church of England itself, it has aroused wide interest on this side of the Atlantic and is of especial importance to members of the American Episcopal Church. We hope, therefore, that Fr. Hebert's criticism will have as wide a circulation in the United States as the Doctrinal Report itself. Fr. Hebert's memorandum is by far the best and most constructive criticism of the report that has yet appeared and deserves the highest commendation as a scholarly, kindly, and keen analysis of a report that is of great importance and significance.

The Fall of Barcelona

THE CAPTURE of Barcelona by the Insurgent armies marks the virtual collapse of the Spanish Loyalist government and the beginning of the end of Spain's civil war. Already most of Catalonia is in the hands of the Insurgents and their foreign allies, leaving only a fairly large but strategically less important area in southeastern Spain still in the hands of the Negrin government.

It is to be hoped that the triumph of General Franco's forces will mean the early cessation of bloodshed in the Spanish peninsula. However dark the prospects may be for the future of Europe with the Fascists firmly established along France's southern frontier, the termination of the conflict is a cause for thankfulness on purely humanitarian grounds. Spain has lost what small measure of liberty she may have had, but at least life may be more secure under a strong unified Fascist rule than in a country torn by civil war. As to the pursuit of happiness—*quien sabe?* It seems to be a concept foreign to modern Spain, and indeed to most of Europe.

What are the larger implications of the Franco victory which now seems completely assured? We have never been among those who could conscientiously take sides in the Spanish conflict. We have never felt that the victory of either side would mean either happiness for Spain or peace for Europe. Had the Loyalists won, the Communist influence would have undoubtedly been strong, with a likelihood that Spain might ultimately have become a soviet republic. We have not forgotten the murder of priests and nuns, the oppression of the Church, and the suppression of personal liberty

*Memorandum on the Report of the Archbishops' Commission on Christian Doctrine, by the Rev. A. G. Hebert, SSM, published for the Church Union by Society for Promoting Christian Knowledge, imported by Macmillan, 50 cts.

†*Doctrine in the Church of England*. The report of the Archbishops' Commission on Christian Doctrine. The Macmillan Co., New York, \$1.75.

what characterized the Loyalist government when it was in power. We do not forget that a part of its ability to hold out so long has been due to the aid of Russia and the support of Communists in other countries, including our own.

But the other side of the picture is no better. General Franco has been enabled to win not by his popularity among the Spanish people or the righteousness of his cause but largely because of his command of Moorish colonial troops and the support of Fascist Italy and Nazi Germany. The latter countries have not aided him at the risk of their own peace without looking forward to reaping the benefits of such aid. A Fascist Spain will mean that the British life-line to India through the Mediterranean is virtually controlled by the Fascist powers, despite Gibraltar, and could probably be cut off at any time. Moreover, it means that the totalitarian states now have a foothold along about 80% of the land boundaries of France. In a general European or world war these things would be tremendous assets to the Fascist powers.

What can the United States do in the face of this dilemma? One thing that we should emphatically not do is intervene at the last minute on behalf of the already defeated Loyalists. The lifting of our embargo against Spain would amount to such intervention. It would not be an act of neutrality but of partisanship. A case might be made out to show that real neutrality would have been better served had we never imposed the embargo; but no case can be made for lifting it at this critical point except on a thoroughly partisan basis. Moreover, a fact that pro-Loyalists overlook is the likelihood that within a week or two the Franco government will be the only government in Spain, so that even the lifting of the embargo would not permit trade with the Loyalists but only with a new government headed by General Franco or some puppet king or premier that he may place in power.

No, the proper attitude of the United States is that of genuine neutrality. When a *de facto* government is set up that represents all of Spain, our State Department will have to face the question of recognition. We shall then have to choose between our policy as formulated in the case of Manchukuo—not to recognize a government set up by force—or our policy as followed toward Soviet Russia and other countries in which we have recognized governments so established.

And the peace of Europe and the world continues to hang in the balance. The fall of Barcelona may end the Spanish civil war, but at the same time it seems to bring a new world war nearer.

Is Our Face Red!

OUR ATTENTION has just been called to a grievous error, or rather series of errors, in the editorial in the *Living Church Annual*, which was also condensed under the title *Review of the Year* in THE LIVING CHURCH of December 14, 1938. To explain how these errors occurred would be a long and involved process that would be of no particular interest to our readers. In the interest of accuracy, however, we feel that the errors should be corrected even at this late date, and we hereby correct them.

In the section of the editorial on diocesan statistics we noted certain dioceses and missionary districts in which there were notable increases or decreases in the number of communicants. After mentioning various special cases we stated: "The largest increase in number of communicants is reported from the missionary district of Shanghai, the percentage of increase being 7.9%." In the next paragraph we stated: "In

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Word of God

SEXAGESIMA

FEBRUARY 12TH

THE SOWER, Christ, goes out to sow the Seed. The Seed (the Word of God, the Grace of God) unites with the soil (human nature) to bring forth the crop. For this, the Seed must get *in*; and it must get *down*; and it must get *room*. Let me examine myself to see what there is in me that is preventing the Word of God from being heard in my soul; whether I am easily discouraged; and whether there is in me a worldliness that chokes the grace of God.

In the *Epistle*, we hear St. Paul pleading against some among the Corinthians who are challenging his authority, and "bringing them into bondage," "devouring them," and trying to establish their own power over them. Almost mockingly, he begins to "glory" (boast) of his own higher qualifications; then his tone changes as he writes that if he is to boast of anything, it shall be of the things that he has had to suffer, when he has been imprisoned, beaten, shipwrecked, robbed, hungry. For he, Paul, is nothing in himself, but only an instrument in the Lord's hand for His work: what matter then if he personally has been rather knocked about, provided only that the work has been done which he was sent to do? He thanks God for it all.

All is of grace. St. Paul would not put his trust in anything that he had done, or in any worthiness or goodness of his own; he rejoiced that "by God's power" he had been "defended against all adversity."

this country the largest percentage of growth in communicant strength is shown by the missionary district of South Dakota with an increase of 7.4%, and the missionary district of Spokane with an increase of 7.2%. The largest diocesan increase is in the diocese of Oregon, which has increased its communicant strength by 6.2%."

Without meaning to detract in any way from the splendid records of increase shown by the dioceses and missionary districts mentioned, we feel that attention should be called to other dioceses and missionary districts that actually showed an increase equal to or greater than the ones mentioned in our earlier editorial.

Actually the jurisdiction showing the greatest percentage of increase in communicant strength, based upon the statistics in the 1939 *Living Church Annual*, is North Texas with the very notable increase of 9%. Incidentally, the annual message of Bishop Seaman to the convocation of the missionary district of North Texas last month showed that this jurisdiction was continuing its growth in communicant strength, the number of confirmations having been increased from 139 in 1937 to 167 in 1938. However, the percentage of increase in communicant strength has fallen from 9% to 7.5% due to deaths, removals, and the smaller number of transfers into the district. Certainly North Texas is to be commended upon its splendid evidence of growth.

Since North Texas holds the lead for the entire Church in percentage of increase in communicant strength, it is of course also the leading domestic missionary district in this respect. The leading diocese is Pittsburgh, which showed an increase

of 7.5% in communicant strength, being followed among the dioceses by Delaware with an increase of 6.6% and Oregon with an increase of 6.3%.

The following table shows the eight leading dioceses and missionary districts (the latter being shown in italics) in the ratio of increase in communicant strength:

<i>North Texas</i>09
<i>Shanghai</i>079
<i>Pittsburgh</i>075
<i>South Dakota</i>074
<i>Spokane</i>072
<i>Idaho</i>07
<i>Delaware</i>066
<i>Oregon</i>063

The statistics in the *Living Church Annual* are correct. The ratios of increase indicated in the above table are based on these statistics. We regret our errors in our earlier attempt to summarize the increases shown by these statistics and we hope that this editorial comment will serve at least to allocate credit where credit is due.

"Shadow and Substance"

SIR CEDRIC HARDWICKE and his associates are to be heartily congratulated on the splendid performance of *Shadow and Substance* that they are giving in their American tour. The play, which won the Drama Critics' award, is a notable study in human nature; the interpretation given to it is a magnificent portrayal. All in all the performance is good entertainment and the lesson that it contains is effectively put across.

Sir Cedric as the canon presents a cleric, the strength and weaknesses of whose character appeal to all of us. Though the scene is Roman Catholic Ireland, the central character might well be a bishop or rector in the American Episcopal Church. Indeed, there are those who profess to see in the canon the shadow if not the substance of an actual individual in our own Church. Be that as it may, the canon is one whom an Anglican can understand and appreciate and the humor of the situation is of a kind that appeals to us. The same can be said for the two curates, despite their Irish accent, and for Brigid, the simple serving girl whose faith in the ability of her patroness to perform a modern miracle caused such consternation to the more worldly canon.

Shadow and Substance is decidedly a play worth seeing, and we commend it highly to those of our readers who may have an opportunity to do so.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

L. H.	\$25.00
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Anonymous	1.00
L. M. B.	1.00
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JEWISH REFUGEES

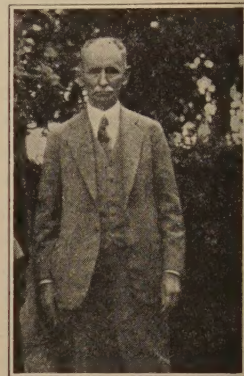
Louisa Boyd Gile	\$20.00
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Ed Harris of Havana

By the Ven. J. H. Townsend

Archdeacon of Camaguey and Oriente, Cuba

WHEN a complete history is written of the early struggles of the Church in Cuba the name of E. G. Harris will figure prominently. "Harris Brothers" is a household word in Havana; it refers to the well-known department store, which was a pioneer there and which still continues, although the Harrises sold their interest some years ago. Ed Harris, or E. G., as many people knew him, was equally well known for his manifold activities in the communal and civic life of the American colony in Havana for 35 years. But "'tis not of these we would sing." What interests us more was the unflagging interest and loyalty of E. G. Harris for the work of the Church in Havana and throughout the island of Cuba. His loyalty manifested itself in untiring labor, liberal gifts, and secret prayers for the beginning missionary work of the Church he loved so well.



ED HARRIS

Edward Gibson Harris was born in Quincy, Fla., in 1865 of a pioneer Florida family of distinguished Southern and New England (and Long Island) ancestry. He went to Havana in 1900 at the dawn of Cuban independence, and the best years of his life were spent as a contribution to the formative years of the republic. When Bishop Knight came to Cuba he found a group of consecrated laymen and women on whom to build his work, but none more consecrated or willing than E. G. Harris. He took part in the laying of the cornerstone of the cathedral and later under Bishop Hulse in its consecration when the cathedral was free of debt. He attended and took an active part in every annual convocation of the Church in Cuba until his retirement. He served as senior warden of the cathedral congregation, as a member of the council of advice and treasurer of the incorporated Church in Cuba society, and as deputy to several General Conventions. Realizing at once the potential value of the Episcopal Church for unchurched Latins, Mr. Harris prepared and had printed in Spanish at his own expense and distributed a brochure or *Reasons for the Episcopal Church*. As he was interested in Cuba and the Cubans, he made a study of Cuban woods and produced a valuable study of the types of churches best suited for tropical countries, with accompanying drawings, which is on file at the Church Missions House.

Mr. Harris was known as an ardent follower of Henry George and the single tax and made studies of the economic conditions of Cuba from that point of view. For many years he served as historiographer and registrar for the district, taking a keen personal interest in every phase of the work and always plan to make it more efficient. He was always ably seconded in every religious and charitable and civic enterprise by his devoted wife, who survives him.

When Ed Harris retired and went to live in Tampa, Fla. in 1935, the late Bishop Hulse exclaimed, "Cuba has lost its most prominent and consecrated layman."

E. G. Harris died peacefully in his sleep on September 17, 1938, in Tampa, mourned and universally loved, and not forgotten by those who knew him and his work for Cuba, as he was truly "Christ's faithful soldier and servant unto his life's end."

Stop the Next War Now!

By the Rev. Bernard Iddings Bell, D.D., S.T.D.

“WHAT BRINGS ABOUT wars and confusions among you?” asks the Apostle St. James, “Is it not the cravings which corrupt your souls? You covet things and cannot get them, and so you kill; you have passionate appetites and cannot gain your end, and so you begin to fight and make war” (St. James 4:1-2). It is a penetrating remark, one which takes the pretense out of much that passes for a noble patriotism. Because man is fallen man, because the race has gone astray from what God intended for us, each human being is benevolent and kindly and fraternal only to a very limited extent. Each such human being has two mighty desires pulling at him all the time—desires that are out of all proper control: the desire to get something for nothing and the desire to coerce other people into doing his work for him.

If he can satisfy those desires and still be brotherly and good to his fellow-men, that is all very nice; but if to be a good neighbor involves thwarting or even seriously curbing those two impulses, he usually, poor thing, throws overboard his benevolent impulses and grabs what he thinks he must have, with as much brutality as he may think necessary. This, which is true of human beings one by one, is also true of national groups.

If a State can get for its people what they desire, of goods and prosperity, and still be a good neighbor State, of course it will gladly be one; but let a choice seem necessary between playing fair with other nations and suffering some economic disadvantage on the one hand and, on the other, betraying other nations and taking by force what it thinks it needs; and that nation, any modern nation, invariably does the grabbing at whatever cost of violence it may deem that expediency requires. This is as true of democracies as it is of dictatorships. Various forms of government differ in this respect not at all. It has pretty consistently been true in the history of our own country. Look at the Mexican war, for example, or the war with Spain. Therefore the Church must warn, constantly, that there will be no peace which can last while the nations, including our own, are motivated each by desire to line its own pockets, each to keep up an artificial standard of living which it is not willing to share with all other nations, each to put something over on the others, economically speaking.

Particularly is this true in modern times. The old medieval Christian sense of unity between all men, of equality of them all before God, has nearly disappeared. Nowadays each nation regards the political device as existing at worst to further some sort of international plunder and at best to protect its nationals from such plunder.

The pressure brought about by the productivity of our machines, manipulated as they mostly are in the interest of private owners—each nation always having on hand, though never enjoying, a superfluity of goods which cannot be sold at home—all this has forced each industrialized nation to become a competitor of the other industrialized nations in an attempt to sell to the predominantly market countries. These customer countries, themselves becoming industrialized with startling speed, are being rapidly transformed into competitor countries. The struggle for markets becomes, therefore, more and more acute with every passing year.

Instead of our turning to the necessary reform of our internal economic adjustments, moreover, those who manage

the nations have preferred, because it was easier, to turn on one another, each seeking to put its competitor under some sort of serious disadvantage. Hence arise tariffs and boycotts and trade inducements, almost all of them of dubious morality. When these no longer work, the nations take to armed conflict. *All modern wars are economic wars, wars for markets*, even as St. James has said. In respect to international relations, the nations are not some good and some bad. All are bad; and the only distinction is between the ones which happen by force to have gotten temporarily the upper hand and the ones which are the discontented and plotting victims—between the “have nations” and the “have not nations.”

AFTER the great war was over, the Allies dictated the peace terms both to Germany, who had been defeated, and also to Italy and Japan, who had been of the allied victors but were weak enough for the others to be able to degrade them. France, England, and the United States were the great “have” nations, with inside favors secured as a result of armed dictation, in approaching the customer peoples of China, South America, etc. Germany, Italy, and Japan were as far as possible conveniently frozen out. But those nations have now recovered strength and rearmed. Their threat to the status quo has become so great that one by one they have emancipated themselves from war-imposed economic prohibitions and now compete effectively with England, France, and the United States in the world markets, particularly in China and South America. It looks as if another war were in the offing, another war for trade-advantages.

Of course that end must not be advertised. To do so would be far too crude and horrible. Therefore Germany is urged to look to her proud blood destiny; Italy to her priceless cultural heritage; Japan to her Oriental pride of race; England, France, and ourselves to the virtues of a democracy which their people never did take seriously enough to apply it to industry, and to the horrid wickedness of dictators overseas. But for all this variously noble talk, the next war, if it comes, when it comes, will be a war not for the good of man but for the brutal gaining or maintenance of artificial market advantages, nation against nation.

Moreover the Church is surely further bound to point out that so horribly destructive to human welfare have become the methods of modern warfare that any armed conflict, even if deemed necessary for the gaining or holding of economic advantage, is bound to be destructive not only of the vanquished but also of the victor. No side wins a modern war; both sides lose. There is not only the gross destruction of life and property to remember. There is also the deliberate degradation of the combatants. In modern war the soldier is no starry-eyed Galahad; to be effective he has to be a fierce and conscienceless brute. Then there is the flood of hate necessary, hate artificially fanned. There are the vast and horrid lies told by competing propagandas in the press and over the air. There is the necessary destruction in every warring nation of all liberty of speech and action, even all liberty of thought. In war-time every country is 100% totalitarian. And so on and so on. No modern war can fail to do more harm than good, alike to those who lose that war and those who win it.

No possible modern war can be compatible with man's welfare. Therefore no modern war can be a fit theater of action

for a Christian to take part in. No nation, it is true, can be expected to endure indefinitely oppressive action by another nation which inflicts a grave economic injustice. Yet if that nation takes up arms to resist, ruin comes to both contenders, no good to either. What a dilemma! It is precisely that impossible *impasse* in which the world finds itself at the moment.

THIS must bring the Christian Church to an insistence—for the sake of preserving man, the child of God, from unutterable earthly woe—that the nations shall stop competing economically and begin economically to coöperate with one another. Nor is it enough to ask that a given great industrial power shall get together and coöperate with some of its possible customers, as we lately did at Lima. That, indeed, may only hurry on world war the faster, by angering the competitors to a point where they will cry aloud for force. The thing that is needed is that the six great industrial powers, the six modern competitors for world markets—Britain, Italy, Germany, the United States, Japan, and France—shall without delay sit them down around the table in an economic conference, put each its cards upon that table, and make peace, economic peace. “Impossible,” you say, “to talk business with a Hitler or a Mussolini or a Hiranuma. They are not nice people.” (The Germans and the Italians and the Japanese find Britons and Americans equally distasteful.) Nice or not, we must talk business with them or else have war. That is the modern choice. But might not such a conference involve us in lowered tariffs, the opening to competition of markets now closed in our interest, at least temporary disadvantage to our business? That is entirely probable. Economic peace will cost every nation something—but not a thousandth part the cost of war.

There is no other road than this to peace, to human safety, to the welfare of man who is the child of God. There is no question what God wants done in the premises. Upon our action in respect to international economic coöperation, action which must be decided upon within the next year, or two at most, hangs no less an issue than the weal or woe of man for centuries to come.

It would help in converting the heathen if it were less true that Christians, like Gallio, “care for none of these things”; if Christians were less given to talk of “Peace on earth; good will to men,” without considering the inevitable price of peace and the necessary theater of benevolence.

Twofold Revolution

WE HAVE been experiencing a twofold revolution in recent years. It has been scientific as well as economic and the social and political consequences and implications have been so colossal that we can neither foresee the end nor the result. Because it has not been marked by active and continuous warfare do not conclude that it has not been revolutionary. Nations fight today with new weapons which destroy morale, hope, faith, confidence, family, racial, and spiritual relationships. These weapons may be as destructive of human values and human relationships and of the established institutions of civilization as any military or naval implements. And the massive walls of a cathedral cannot protect us from attack by these new weapons any more effectively than they could withstand a bombardment, unless we are prepared to defend ourselves with these modern weapons.

The modern weapons are words and ideas collected and distributed by the instrumentalities of communication—the printing press, the radio, and the motion picture—to the marketplaces, to the community centers of the nation. These instrumentalities are the agencies of free discussion. They serve as the connecting link between the Bill of Rights and the public usefulness of these rights.

—C. W. Ackerman.

Church School Service

Used in Calvary Church, Philadelphia

By the Rev. John Quincy Martin

(Opening Hymn.)

In the name of the Father, and of the Son, and of the Holy Ghost, *Amen*.

Standing:

Apostles' Creed.

LEADER: The Lord be with you.

SCHOOL: And with thy spirit.

LEADER: Let us pray.

Kneeling:

The Lord's Prayer; Collects for Religious Education and Children (Prayer Book, p. 42 ff.).

Standing:

LEADER and SCHOOL: (Pupils successively take the thumb and the different fingers of the left hand and say:)

I am the child of God;

I must believe in God;

I must love God;

I must worship God;

I must serve God.

(All sign a large cross over themselves.)

LEADER and SCHOOL: I will love God with all my mind (forehead);

With all my heart (breast);

With all my soul (left shoulder);

And with all my strength (right shoulder).

LEADER: Let us make together an act of faith, hope, love, repentance, and amendment, saying:

LEADER and SCHOOL: O my God, I believe in Thee;

I hope in Thee;

And I love Thee;

And I grieve that I have so often offended Thee by my sins;

And I resolve by Thy grace and mercy to lead a better life.

LEADER: Let us remember the continual presence of God and say:

LEADER and SCHOOL: Thou God seest me,

Let me ever live to Thine honor and glory,

And may the sense of Thy presence help me to resist the temptations of the world, the flesh, and the devil.

Instructions and catechizing, announcements, etc. (Here the offering may be taken, during which may be sung a hymn, and after which, if a separate closing service is desired, pupils may go to their classes. Upon their return to the church or immediately the service may continue.)

LEADER: The Lord be with you.

SCHOOL: And with thy spirit.

LEADER: Let us pray.

All Kneeling:

A short form of the Angelus: (First three sentences said by the LEADER and followed with the Angelic salutation and invocation by Response).

LEADER: Collect for the Annunciation.

ALL REPEAT: *Gloria Patri*.

The divine praises (responsively).

ALL REPEAT: The Collect for the day (and other observances required by rubric to accompany such. Before the final section of the service is begun, the LEADER may remind the pupils to find the Collects, but it is better training not to announce the page.)

ALL REPEAT: The chorus or last two verses of hymn 525.

ALL REPEAT: Whatsoever I do may all be done to the glory of God.

LEADER: Grace, or (if a priest be present) Blessing.

(Seasonal observances such as those offered in the Child's Mote manuals can be readily adopted into the service.)

"I Was in Prison"

III. The Prison Chaplain

By Leonard McCarthy

THE CHAPLAIN

Shown here is the Rev. T. W. B. Magnan, prison chaplain on the staff of the New York city mission.
(Paul Parker Photo.)

and if he cannot see the comedy where there is any, he cannot keep going."

Suppose, for instance, that a man comes to the chaplain complaining that the institution is against him, the guards, the other convicts, everyone. The chaplain must not be the type of man who, knowing this is mostly false, will say, "Nonsense! Go back to your work and forget it!"

Instead, he must be a person who will understand that the convict is speaking the truth, from his own point of view. He must be able to agree, partially, and feel the convict's position, so that he may gradually bring the man to a more social attitude.

In prisons there are many half-educated men. Much of the large amount of time they have to while away is spent in reading; and, consequently, many are far better read than the average man. Unfortunately, however, they digest only a small part of what they read and misunderstand a much larger part. Still, they form, in the vernacular, the intelligentsia of the joint. They're the men who set the standards of judgment for the rest of the convicts.

The prison chaplain should be able to convince these men that he's an educated man. To do this, he must be familiar with the glib pseudo-sophisticated cant of the modernists, especially in relation to modern literature; and he must be able, tactfully, to point out some of the common fallacies in popular judgment. He'll find that convicts rush blindly after any new author, adopting his implied philosophy, if it at all extenuates their own past actions. Then they defend their position with a sort of intellectual snobbishness that is really marvelous.

For other and obvious reasons, the chaplain needs to be genuinely educated. He needs to know something of many subjects, including crime and sport and the like, as well as theology. Otherwise he'll find no common ground for conversation with convicts.

THE IDEAL prison chaplain, in short, must be an ideal person, for convicts demand as much as they think they can get. If they don't like the chaplain, they won't respect him; and if they don't respect him and have confidence in him, he won't be able to accomplish much.

His work is by no means limited to preaching, celebrating Mass, and hearing Confessions.

First of all, he needs to influence the guards and other prison officials. This phase of his work is more important than it may at first seem; since, if the chaplain isn't the type of person who can influence the guards and instill his purpose in them, what good he does with any particular convict may very easily be nullified the next moment by some careless guard. The example of one priest among 150 guards and 1,200 or 1,400 convicts isn't enough.

Besides, if the chaplain can't influence the guards, if he can't make them like him and believe in his work, he'll find that work continually hampered. There is an enormous amount of politics in a prison; and it is the likable, the popular person, for whom the way is made easy.

Ideally, the chaplain should be alone in the prison—that is, responsible to no one but the governor and the bishop of the diocese. If he's paid by the state and must work under orders of the warden and deputy warden, he'll find himself hampered.

THE PRISON CHAPLAIN has a pretty tough job. His appears to be a special form of ministerial work for which many aren't at all adapted; and if he's to be even moderately successful, he must be a much more capable minister to souls than, for instance, the ordinary parish priest. This, at least, appears to be the opinion of authorities on social work, and it is agreed in by all convicts who have done any thinking about their environment. The capable chaplain must be a great man.

Fr. Spence Burton, formerly chaplain at San Quentin prison in California and now Suffragan-elect of Haiti, has written: "I believe that our very best and ablest priests should be sent into our correctional institutions, just as our very best and ablest physicians are sent into our public hospitals. 'The whole need not the physician, but they that are sick. I come not to call the righteous, but sinners to repentance.'"

The priest, if he's to succeed with convicts, must be a man physically. If he's even slightly effeminate, he'll be able to get nowhere with convicts. They'll laugh scornfully among themselves and make smutty jokes.

Take for a bad example a prison chaplain who was somewhat effeminate. He continually hummed when he walked, having a liking for being called the Singing Parson. It was a common sight to see him sort of half waltz about the prison, his lips pursed. This man had two strikes on him before he ever went to bat in prison work. It was almost impossible for him to connect with the ball. And he didn't.

Maybe this wasn't fair to him. The convicts should have been generous minded. They should . . . but that's the object of the chaplain's going there, to teach them what they should be. Unfortunately, if he comes looking as the singing parson did, he'll never get a chance to teach.

Besides the physical considerations there are the emotional ones. The Rev. Dr. R. Cary Montague, city missionary in Richmond, Va., has said: "The successful religious worker in penal institutions should first of all be a man of broad, practical sympathy, without sentimentalism or emotionalism, and with a big sense of humor. Without the latter, he is almost sure to be so depressed by his work as not to be able to continue it, for one is continually confronted by the tragedies of life,



"MUCH OF THE CONVICT'S TIME IS SPENT IN READING"

Little things will creep up which, in themselves nothing, aggregate a great deal; and he'll gradually come to slide over what he should object to—because his job depends on it.

A good deal of the objectionable in a prison set-up is there because the officials know or believe the public wants it that way. When an innovation is considered, these officials must be shown that the public is in favor of the change, or at least not against it.

If the innovation means that public opinion must actually be changed, the chaplain may have to change it. His opportunities to speak in public are many, and he must be able to take advantage of these opportunities. If he can't put forth an enthusiastic and logical program that will impress and convince his audience, his proposal will probably be forgotten.

There are innumerable welfare agencies, local, county-wide, and state-wide in scope, and the chaplain must be familiar with them. He should know what work he'll have to do alone and what use he can make of each agency.

THERE ARE records, too, that must be read—the psychiatrist's examinations, with the I.Q. ratings and the deficiency tests, the criminal records, the educational department records, and the hospital records. Together they make a dossier that will enable the chaplain to form a pretty fair estimate of a man, even before he has talked with him personally.

The percentage of weak minds is probably quite high among convicts. The different types of mind the chaplain must be able to recognize and deal with. Certain forms of ministration, applicable to a sound mind, for instance, would be nonsensical when exposed to an imbecilic mind.

Besides the feeble-minded men, there are the men who brag that they have always been professional thieves and always will be (they usually have average intelligence, strangely enough), the prison radicals, and a dozen other sorts. Each type has a different psychological makeup that requires a different approach. To learn these by the hit or miss method of experience would take a new chaplain many years that he couldn't afford to spend, and so he needs the clinical training of a good social service school.

Suppose a prison chaplain is all, or a great deal, of what has been described; he will surely recognize the fallacy of treating prisoners any differently, in the main, from free men of like mental status.

He'll remember that they're human beings with souls, and that they have their rare good moments as free men do. He won't, when he talks with them, be so brash as to preach con-

tinually of the depravity of man. Any convict will grant him this point. He won't feel that he can run slipshod through a service, skip his personal interviews, and somehow get by. Rather, he'll be as sincere as he knows how.

He'll recognize, on entering the prison for the first time, that he's on trial. The first impression is the important one, for news of the new chaplain will spread through the prison in 20 minutes. He may even use a little showmanship. He may bring singers, a good choir, or just anything that can serve both as an instrument of religion and as entertainment, something that will appeal to curious but slightly defiant minds.

Later he may conduct social evenings, or it is even possible that he can arrange to bring actors or speakers to the prison; for any form of entertainment is a rarity in prison. Bringing such persons to the men would do more to establish his prestige and gain the confidence of the inmates than a dozen cold sermons.

FINALLY, the chaplain will remember that suspicion breeds swiftly in prison. If he is circumspect he'll be able to satisfy the convicts that what is said to him never goes farther, but this will take time. After the men once begin to trust him, however, he can really begin to accomplish things.

Under no circumstances should he ever repeat to any official something told to him by a convict, whether in confidence or not. In a special case he may feel himself justified and he'll probably believe the inmates will never know. He is twice wrong. In the first place, he can't be justified in wrecking his chances of ever doing great good in that prison; and second, the inmates will know two hours after he talks.

The Rev. Walter K. Morley, executive secretary of the Chicago social service department, feels the chaplain should be trained in a school of social service work wherein the curriculum includes field work in juvenile court, detention home, police precinct station, night court, house of correction, state reformatory, state prison, probation, and parole fields, and should have, also, at least two years' parochial experience. This is particularly important because so much of the offender's past, as well as the plan for the future, involves the use of a wide variety of resources in the community.

One thing more must be required of this ideal prison chaplain. It has already been said that he must be a great man. He must, now, be great enough not to expect appreciation. Perhaps that is asking too much. But it's necessary. Convicts have fine intentions, like other men, but they slide back. They go out of prison, commit other crimes, and return; all the effort that has been spent on them seems to have done no good.

But the prison chaplain can't be sure. For the present years he'll have to be satisfied. Carrying on, perhaps he'll have vision great enough to see toward that day when his work will bear fruit, and sevenfold.



"IF THEY DON'T LIKE THE CHAPLAIN, THEY WON'T RESPECT HIM"

The Earliest Acolytes' Guild

By Clinton Rogers Woodruff

THE GUILD of St. Vincent at St. Clement's church, Philadelphia, dates back to the '80s. One former member of the guild, now a priest in the diocese of Maine, sets the date at 1885, though he is by no means positive.

"This," he writes, "is how I come to the date. I became an acolyte at St. Clement's in 1882, when I was 10 years old. Mr. Downing, who was in charge of us, lived in the clergy house with the SSJE. There were already rules of prayer and sacraments, etc., which the acolytes were taught to observe. These rules gradually developed and took fuller form, so I cannot distinguish in memory the exact date when the organization became the *formal* Guild of St. Vincent, with its printed rule, offices, and constitution."

It has been suggested that the guild at the Church of the Advent, Boston, preceded it, though the testimony of the priest from Maine and of other persons, who joined the St. Clement's guild in 1890, is in favor of St. Clement's being the older. There was a guild, it is certain, during the rectorate of Bishop Grafton.

Applicants for admission to the guild had to pass the chaplain, Fr. Longridge, SSJE, and the warden, Mr. Downing, who had his own ideas about who would make good servers. Not all who offered their services were accepted, according to Sheldon P. Ritter, whose great-uncle was Bishop Potter. Mr. Ritter was identified with the parish for many years and until a few years ago was its efficient accounting warden.

A service of admission was held from time to time, and such as were deemed worthy were formally admitted. During his years of service, Mr. Ritter never knew of anyone's being allowed to serve, even as banner bearer, who was not a member. If there were not enough acolytes, then the number of banners was reduced, but it was a "closed corporation."

"I well remember the long discussions over the matter of forming the guild and adopting its rules, having its office printed, and selecting a medal," the priest from Maine has written. "Every proposed rule and constitutional principle was debated individually at several monthly meetings until they were all finally adopted."

"I would think this was about 1885. Bishop Stevens, I know, had died before that, and Fr. Maturin was still rector at the date of founding. I remember well the famous blizzard of March 12, 1888. The day before it was a Sunday on which we had our annual St. Vincent's retreat. It poured rain throughout the day, and when at night it was time to go home it was raining cats and dogs. The next morning we awoke to find the city buried in snow. I can recall that this was not the *first* retreat of the guild. They had been the established thing for several years, and were the usual thing at that date."

"Some time after the guild had been in existence with printed rule, medal, and name, we were told by the fathers at a monthly meeting that the rector of the Church of the Advent, Boston, had written to the fathers of SSJE to ask about the guild and had requested that a copy of the rule and constitution should be sent to him as he was thinking of forming such a guild."

"Later, we heard he had adopted the entire rule, offices, name, and medal. This is why I feel sure that the guild of the Church of the Advent was an offspring of the guild at St. Clement's. In fact, the present rules of St. Vincent's guild throughout the American Church are exactly the very wording (with one or two exceptions) of our guild. It was over them that we had labored to express ourselves. As I read these over today, I have the whole scene of those old, old days, and

personalities and voices as they come back to me in memory.

"This may seem a lot of trifling detail, but it left a sense of importance on the minds of those who lived through it because the work was pioneer work and the fathers and Mr. Downing and the acolytes were forging what was then a new thing, and a new way, which had to be invented as we went along. Besides, the guild turned out to be a happy and glorious blessing for all who belonged to it."

There used to be a picture in the guild room, taken before Mr. Ritter's time, in which several men were shown, including Caleb F. Wright and his brother. Because they served on weekdays and did a great deal of work, they continued as unattached servers after the guild started to function.

VERY FEW of the boys of the days of the picture are living. Erskine Wright (a priest), Arthur W. Howes, and Walter Reed are all we know about.

The rules of the guild were well kept. There were prayers before and after serving, silence while vested, no light talk about the Church or its ornaments, attendance at meetings, and a monthly Communion. The duties of acolytes were many and varied, besides those of serving once or twice on Sunday. There were meetings of guilds, stations of the Cross, and daily Masses to be served.

The sacristan called on various members to help change the hangings at the high altar, and all the boys helped at Christmas. Twice a year all the brass and lamps had to be polished; the lamps (14 in all) had to be boiled in lye before they could be handled and some pieces of brass had to be taken apart to clean the cracks. There was often carpenter work to be done. Any acolyte handy with tools was pressed into service.

Besides all this, there were special calls. If a body was kept in the church over night (there was then no crypt), the acolytes kept watch, two at a time. At 2 A.M. with no light but the six candles, St. Clement's is a weird place, with more creaks and cracks than one could imagine. There was very little heat, so the acolytes borrowed cloaks of the priests.

At funerals the crucifer stood with the cross raised at the foot of the casket during the entire service and often went to the grounds in rain or snow.

Another duty was Rogation intercession. The acolytes took the hours from 7 P.M. to 7 A.M. Younger ones had a half-hour turn until 10 P.M.; then the older ones took an hour each, and after 12 P.M. those to go on duty slept in the vestry room on cots. A long rope was stretched from the chancel to the vestry. It was tied to the ankle of the next man on duty, and about 10 minutes before time was up, the man on duty gave a tug which awakened his successor. The chain of prayer could not be broken.

On Ascension morning at 7 o'clock, there was a Solemn Mass, when all the acolytes who served received Holy Communion.

There was an all-day retreat on Passion Sunday, pretty well attended. Silence was kept all day. In later years a general retreat for acolytes from outside was tried, but the visitors were not sufficiently trained in spiritual matters to understand it, and it was not continued.

For about a month in summer, the members of the guild had a cottage at Point Pleasant. They went down in relays,

(Continued on page 167)

The Madras Meeting

The Final Days

By the Rt. Rev. Henry W. Hobson, D.D.

Bishop of Southern Ohio

FOR THE SEVERAL days since the closing session of the International Missionary Council meeting my mind has been in a whirl, and although I sent you the final news release at once, I have not been able to collect my thoughts during these days of hectic travel so as to forward a few personal comments. I hope the air mail makes a record in carrying these notes and pictures, and thus make up for the fact that they are late in getting off. It is hard to count on the speed of the air mail since letters from America have arrived in somewhere between 13 and 26 days. So even though some form of report or news release has gone to you each week, I fear their appearance in each successive issue of *THE LIVING CHURCH* has hardly been possible.

When, during those last four days of the meeting, the

16 sections—plus a number of special groups considering such vital subjects as rural work and student programs—presented their reports at the plenary sessions of the whole council, the average delegate felt more and more as though the weight of the whole world were being deposited upon a mind which was already bearing more problems than it could carry. Almost every section had a report dealing with matters which not only have a very vital bearing on the whole missionary program of the Church, but also about which there is a sincere difference of opinion. It was interesting to me, as the discussion progressed, that the delegates from some of the so-called "younger Churches" took more and more part in the debate. The chairman, Dr. Mott, had a buzzer on his desk which sounded after a speaker had been going for four min-



AT THE INTERNATIONAL MISSIONARY COUNCIL, MADRAS, INDIA

Upper left: The prime minister of the Madras presidency, C. Rajagopalachariar. Over his right shoulder, the secretary of the Council, Dr. A. L. Warnshuis.

Upper center: The team coming to the United States for the post-Madras meetings. Left to right are Rajah B. Manikam, secretary of the National Christian Council of India, Burma, and Ceylon, former vice-president of Andhra college in Guntur, educator, and author; Hachiro Yuaso, former president of Doshisha university, Japan (M.S. and Ph.D. from the University of Illinois and D.Sc. from the Imperial University of Tokyo); Miss Ila Romola Sircar, associate general secretary of the Student Christian Movement of India, an Anglican with a very attractive personality; the Rev. Leslie Bates Moss, secretary of the Foreign Missions Conference of North America, who has general charge of the North American team; Pao-chien Hsu, professor of philosophy at the University of Shanghai (M.A. from the teachers' college, Columbia university, and a Ph.D. from the graduate school there), an educator and

author; and Gonzolo Balz Camargo, general secretary of Christian Education for Mexico, and author and leader in Mexican education.

Upper right: Dr. Kagawa of Japan, an interesting and forceful person. Lower left: The five persons at the Madras meeting who had some relationship with the Episcopal Church in the USA. Left to right are Bishop Hobson of Southern Ohio; the Rev. Artley B. Parson, associate foreign secretary of the National Council; the Rev. Moses Shoichi Murao, executive secretary of the Newspaper Evangelism Movement in Japan; the Rt. Rev. Paul Shanji Sasaki, Bishop of Mid-Japan, Nippon Seikokwai; and the Rev. E. Machado Krischki, delegate from Brazil and one of the clergy in the Church's missionary district there.

Lower center: The Rev. Stanley Jones of India and Miss Isabell MacCausland of Kobe college, Japan.

Lower right: Autograph books, even in India. Here Dr. John R. Mott is signing the books of several young Indians who acted as stewards in the various halls during the meetings.



THE ANGLICAN DELEGATION AT THE MADRAS MEETING

Bishop Hobson is third from the right in the front row.

utes, and then after another minute it cut off further remarks by an insistent and prolonged buzz. During the last two days the time was shortened to three minutes for each speaker since so many wanted to share in the discussions. The more prominent the speaker the more amusement the delegates showed when the buzzer did its assassin's task. Having a stop watch I tested the chairman's impartiality. Once or twice when some delegate who found it difficult to use the English language so as to make his point clear was struggling along Dr. Mott would give him an extra half minute, but when some recognized leader like Stanley Jones, the Bishop of Winchester, or Dr. Kraemer was speaking the finger that pressed the button had no mercy. At first one or two eager to make a special point tried to gain an extension but were assured: "The point you are making is of vital importance, so will you write it out carefully and give it to the drafting committee for consideration?"

SOME of the reports were accepted with the understanding that certain changes would be incorporated, while others were returned to the chairman and drafting committee of the section concerned for revision. These latter did a huge amount of work—often for hours through the night—during those closing days. They were patient and painstaking, full of tolerance and understanding. The reports as accepted were all turned over to a special committee, the members of which will go to England together, and do necessary editing while on the steamer. This should make an early publication of the reports possible, and the book containing these and other material on the meeting should be available for use throughout the world before many weeks have passed. A discussion of the contents of the reports prior to their release in final form would be of little value, and might cause some confusion, but I hope to make certain general comments in the next letter I send you.

Is the task of Madras meeting finished with the publication of these reports? God forbid! The issues are those which concern Christians throughout the world. Madras did not solve these, and at the best only pointed the way which we are called to take, through further discussion, study, and courageous action as we seek light in meeting these problems. Every Church, every clergyman, and every loyal Church member should make a study of these questions a primary part of whatever program is planned for this coming year. As I have said again and again this great gathering which has been held in Madras can fulfil its purpose only as we all do our part in

the venture which brought these delegates from every part of the world together. A splendid team will visit America for certain meetings in chosen centers. I have sent a picture of and other data about those six visitors. If we can hear any of them we should do so, but it is real study by the individual and by parish and community groups that will help us to aid in the progress which Madras calls us to make. Special literature will be available.

The meeting closed with a message from Dr. Mott, our chairman, which was one of the finest experiences of the whole period. A summary has been sent you, but I wish I could give in words what we felt as we listened—the deep gratitude for being privileged to share in this gathering, and the determination which came to us to make our lives count more fully in the great task of bringing a knowledge of Christ to all the world.

The Earliest Acolytes' Guild

(Continued from page 165)

each paying his own board. Some of Mr. Downing's friends paid the rent.

So far as we know, St. Clement's spent nothing on St. Vincent's guild; its services were entirely free.

The guild office was sung, but Mr. Ritter says "singing was not our best work; one Lent we were called upon to sing hymns at mission service at night. They never had a choir that worked as well as we did, but the singing was something else."

About 1891, Fr. Longridge had to provide burial for a former parishioner who had died in the almshouse. From that occasion developed St. Vincent's burial guild. There was enough collected from outside to buy a lot at Mt. Moriah. The members attended Mass on the day of the funeral and, where possible, went to the grounds in the undertaker's wagon. The guild also kept the lot in order, and in time put up a large crucifix and iron crosses on the graves.

In after years the work was kept up outside of the guild, and eventually the lot was given to the city mission. The purpose of the burial guild was to provide Christian burial for baptized members of the Church who died in the almshouse without means or with insufficient funds to care for them. As the almshouse chapel was a miserable place, funds were collected to refurbish it.

Among the first servers were Bishop Francis of Indianapolis and the Rev. Charles L. Steele, rector emeritus of Calvary memorial church.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Theology on the Continent Today

CONTEMPORARY CONTINENTAL THEOLOGY. By Walter Marshall Horton. Harpers. Pp. xxi-246. \$2.00.

THIS STUDY of the trends in contemporary theology on the continent is a companion to Dr. Horton's volume on English theology, published a year or two ago. It is a much more rounded piece of work. Dr. Horton appeared to admire English theology, but he did not seem to have grasped some of its *nuances*; therefore his treatment was sympathetic, but sometimes (we felt) a little misguided. Here he is quite at home. Roman Catholic, Eastern Orthodox, and Protestant thought are all included; and the subject-matter is handled with expert knowledge and precision.

A valuable sketch of the philosophy of Nicolas Berdyaev is followed by an outline of the theology of Sergius Bulgakov—both done with understanding and sympathy. Then comes a discussion of Maritain and Przywara. Here Dr. Horton gives us his considered judgment that the Roman communion is showing signs of a stupendous and important philosophical and theological revival—and he justifies his assertion in the text. The German Protestants are discussed—Barth and Brunner (who, although Swiss, belong in this school), the "German Christians" such as Hirsch (who is given fair and adequate treatment, although one might wish that more of the creation theology of this much-maligned school had been presented), and finally Karl Heim and Paul Althaus. Then we are given a rapid survey of the Swedish, Dutch, French, and Czech schools. It is a fascinating tour of Europe; and Dr. Horton's lucid style and apt illustrations make the reading delightful.

Most interest will be attached to his own chapter on Conclusions. Here we are told that contemporary theology in Europe is restoring to our thought the much needed dimension of depth, replacing the superficial optimisms, activisms, and rationalisms which had made Christianity seem irrelevant to man in his present dilemma. This chapter should be read very carefully, for it will give suggestions as to where our own theology needs correction, and it will prevent our going over completely to these newer fashions which are emerging from Germany.

It is obvious that the author is much more sympathetic, *on the whole*, with the Catholic and Eastern Orthodox writers whom he discusses, although he acknowledges and stresses the valuable contributions to be made by the continental Protestants. He frankly says that he would rather be a liberal Catholic than a liberal Protestant; by this he does not mean that he is leaving the Protestant fold, but rather that he thinks Protestantism is moving toward a dimension of depth which will comprehend the values of traditional theology of the Catholic type and make its own contribution to that heritage. So he works toward the Catholic position from his own side; and his generosity and friendliness should encourage us to work toward a deepening understanding and sympathy with Protestantism and its emphases.

Many of us are now hoping that Dr. Horton will write a new book, one which will gather up his findings in England and on the continent, and will unite them with the American thought with which he is so familiar. We should like to see a book from his pen, sketching his own considered theological position, and treating especially the relationship of the great tradition of Catholic thought, which he is rapidly making his own, to the Protestant theology with which he is so familiar and which he has helped to revive.

W. NORMAN PITTINGER.

Wordsworth and His Sister in a Novel

WILLIAM AND DOROTHY. By Helen Ashton. Macmillan. \$2.50.

IN THIS novelized biography Miss Ashton tells of Wordsworth, his sister Dorothy, and their friend Coleridge. The contact with history is always close; the family letters are freely used, but most of all she employs the actual words of Dorothy's journal and makes Dorothy the heroine. We see her endless devotion to her brother, living where he lived, accompanying

him on his wanders, acting as his housekeeper, his secretary, and almost as his guardian—"he lets his verses fall and I come behind and gather them up." We see her hopeless love for Coleridge and her care for his children as well as for William's.

The story covers a whole generation and moves across all England, although naturally centering in Dove cottage and Grassmere, and introduces the important literary characters of the period. Southey, Hazlitt, Shelley, de Quincey, Lamb, and Scott are all vividly described. And when Dorothy is depressed by what seems to be the waning popularity of her brother, she is reassured by Scott's prophetic words: "That man's time will come when we are all under the sod."

M. P. E.

A Chapter in English Church History

EPISCOPAL APPOINTMENTS AND PATRONAGE IN THE REIGN OF EDWARD II: A Study in the Relations of Church and State. By Waldo E. L. Smith. American Society of Church History, 5757 University avenue, Chicago. Pp. xvi-144. \$2.25.

MORE THAN once the reign of weak kings was important in the constitutional history of England, since it was during these reigns that the results of previous periods of struggle were consolidated. The reign of Edward II marks an important point in two developments which strongly affected the English Church and state alike—the rise of the king's clerks, who staffed the medieval civil service without expense to the taxpayer, and the control of episcopal appointments. At the beginning of Edward's reign caputular election, for which the Church had fought for two centuries, was still important. At the end of it, the system which was to last till the Reformation was all but complete—royal designees, usually king's clerks, forced on the chapters by papal authority; obviously but one step was needed to bring about the present arrangement. An appendix, as it were, to the main struggle is the competition of king, pope, and bishops over subordinate rights of patronage, especially to canonries. In spite of Edward's failure to govern, he, or rather his clerks, surrendered no claim of right over the Church which might be profitable or useful.

The subject, therefore, is an important one, and this detailed study of it will be appreciated by scholars. The assemblage of evidence from contemporary chroniclers is a useful addition to the formal documents, showing the way that some 14th century public opinion, at least, looked at episcopal appointments. Unhappily, however, Dr. Smith's book is too obviously the child of the seminar room, and can only be understood by those who are familiar with the general subject and the history of the period. There is an appendix of documents and useful samples of the forms employed.

E. R. HARDY, JR.

A Dorothy Sayers Pamphlet

THE GREATEST DRAMA EVER STAGED. By Dorothy L. Sayers. Hodder and Stoughton. 6 pence.

"WE ARE constantly assured that the churches are empty because preachers insist too much upon . . . dull dogma. . . . The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man—and the dogma is the drama." "For whatever reason God chose to make man as he is—limited and suffering and subject to sorrows and death—He had the honesty and the courage to take His own medicine." "Perhaps the drama is played out now, and Jesus is safely dead and buried. Perhaps. It is ironical and entertaining to consider that once at least in the world's history these words might have been spoken with complete conviction, and that was upon the eve of the Resurrection."

These three quotations from a little sixpenny pamphlet by Miss Sayers tell all that a reviewer need say—except to express the hope that the pamphlet may be widely circulated in this country as well as in England.

B. S. E.

NEWS OF THE CHURCH

War, Race Hatred Deplored at Madras

Report to International Missionary Council Meeting Urges Church to Lead in Remaking Society

MADRAS, INDIA (RNS)—Pleas to the Churches of the world to repudiate war, stamp out racial hatred, and take the lead in the reconstruction of the social order, were voiced in the reports of eight important commissions to the plenary sessions of the International Missionary Council meeting recently held in Tambaram, Madras suburb.

The reports include the following: The Faith by Which the Church Lives, The Nature and Function of the Church, The Unfinished Evangelistic Task, The Church in Relation to Non-Christian Religions, The Church and the Changing Social and Economic Order, and The Younger and Older Churches.

In the report on The Faith by Which the Church Lives, the commission reaffirmed the Christian doctrine and stressed the position of the Church as the greatest hope in a baffled and needy world.

"The nations war against one another," it said, "and they fear and distrust each other, they plan armaments for mutual destruction, but as members of the Church we are learning to trust each other more deeply through common devotion to our one Lord and to plan united action for the alleviation and reconciliation of humanity. By faith, but with deep assurance, we declare that this community which God has fashioned through Christ cannot be destroyed."

VARIOUS FORMS LEGITIMATE

The report on The Nature and Function of the Church recognized the legitimacy of various forms of Christian expression and the distinctive contributions to be made to the whole. The desire to be indigenous should not lead to the opposite extreme, it pointed out, and the younger Church should not disregard the experience and expressions which the older Churches have recorded in their creeds and liturgies. Special mention was made

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Bishop Hobson Expected to Arrive February 8th

CINCINNATI—Bishop Hobson of Southern Ohio is expected to arrive in New York on the *Rex* on February 8th. He sailed from Naples on February 1st.

This is the first word that has been received here from Bishop Hobson for some time since he left Madras, India, where he attended the International Missionary Council.

Ask Survey of Religious Instruction in Schools

NEW YORK—A survey of religious teaching in secondary schools was asked for by the conference of leaders from Episcopal Church schools meeting in New York City January 25th and 26th. The meeting was called by the Rev. Dr. D. A. McGregor, with Dr. Francis Parkman, head of St. Mark's school, Southborough, Mass., as chairman, and the Rev. Charles F. Boynton, chaplain of Christ school, Arden, N. C., as secretary.

The Presiding Bishop was requested by the conference to appoint a commission which will first survey conditions and then initiate provision of better materials for religious training of young people in secondary schools.

[Such a survey as the one noted above was proposed by Dr. Bernard Iddings Bell, writing on *The Episcopal Church and Secondary School Religion* in THE LIVING CHURCH for November 9, 1938.]

Presbyterian Exchanges Pulpits With Anglican

WILKES-BARRE, PA.—The proposed reunion of Anglicans and Presbyterians was the subject of two sermons in Wilkes-Barre on January 22d, when an Episcopal priest and a Presbyterian minister exchanged pulpits to talk on the relations between their two Churches. The previous Sunday both clergymen had spoken on the same subject in their own churches.

The Rev. Gardiner M. Day, rector of St. Stephen's church, delivered his sermon in the First Presbyterian church. The Rev. Martyn D. Keeler, minister at the First Presbyterian church, spoke in St. Stephen's. The exchange was made with the approval of Bishop Sterrett of Bethlehem, in accordance with the suggestion made by the unity commissions of the two Churches.

The proposed statement and concordat advised "the mutual admission to pulpits, as occasion served, of ministers of either communion."

The exchange, which came about on the suggestion of a layman, helped to clarify points of view of the two Churches, besides furnishing a symbol of the mutual appreciation which the two congregations have for each other.

Hunger Club Raises \$1,500

LOS ANGELES—The Hunger club of this diocese has already raised over \$1,500 for the China Relief Fund, it was recently reported. Created on the suggestion of Bishop Stevens of Los Angeles, the club calls upon its members to forego one meal every so often. Cost of the meal is put into the fund.

Asks for Report on Theology Department

Kenyon College Wants Churchmen to Give Impressions of School Prospects to Trustees

GAMBIER, OHIO—Kenyon college has recently invited five Churchmen to study its theological department at Bexley Hall here to report privately to the board of trustees on its present and future status.

In announcing the consent of the members of the committee to serve, President Gordon Keith Chalmers made the following statement:

"Educational institutions usually develop by internal work, the members of a college or school elaborating and nourishing the ideas within its own tradition. Also, from time to time in their history, most colleges and other institutions of higher education seek a more distant and perhaps more objective view of their own work and future program.

"Kenyon college is now attempting to obtain such an objective view of its theological department, Bexley Hall. For this purpose it has invited five Churchmen who up to the present have not been connected with our seminary to report privately to the Kenyon board of trustees on the present status of the divinity school. . . .

APPOINTEES ACCEPT DUTY

"I am happy to be able to announce that all of those on the list of first choice for this advisory committee have generously consented to serve: the Rt. Rev. Robert E. L. Strider, Bishop Coadjutor of West Virginia, chairman; the Rev. Duncan H. Browne, rector of St. James' church, Chicago; President Kenneth C. M. Sills of Bowdoin college; Robert B. Tunstall of Cleveland; and the Rev. Theodore Wedel, director of studies of the College of Preachers in Washington. . . .

"Bishop Tucker of Ohio and Bishop Hobson of Southern Ohio nominated the committee listed above, and the executive committee of the board of trustees and the committee on the theological school of the board have unanimously approved the nominations.

"Within the last decade Kenyon invited a

(Continued on page 176)

Legislator Disapproves of Sales Tax on Bible, Flag

SACRAMENTO, CAL. (RNS)—In the opinion of Assemblyman Thomas J. Doyle of Los Angeles, there is need for more Christianity and patriotism in California.

So he has introduced a bill in the California legislature, now in session, which would exempt the Bible and the American flag from the state sales tax of 3% on the dollar.

U. S. Has Over 800 Anti-Semitic Groups

Studies Made by Dr. Johnson of
New School for Social Research
Expose Anti-Jewish Activities

NEW YORK—Confirming estimates that there are over 800 definitely anti-Jewish organizations in this country, and crediting them with perhaps half of the 6,000,000 adherents they claim, Dr. Alvin Johnson, director of the New School for Social Research, sums up his studies, according to *Survey Graphic*, with the warning:

"We are dunces if we refuse to face the menace of anti-Semitism, weaklings if we fail to supply our resources in combating it."

Some of these organizations are nationwide in their operation, some are regional; but as he puts it, "most of them are one-man shows, with a few dues-paying members and small sales of anti-Semitic literature."

"The most important are: Silver Shirts, Defenders of the Christian Faith, Industrial Defense Association, American Nationalist Confederation, James True Associates, Knights of the White Camellia, the German-American Bund, and Fr. Coughlin's one-man show."

WAITING FOR A HITLER

"It is a motley array that has been waiting for years for a Hitler to come and organize them into a unified power," says Dr. Johnson, who, in his analysis of the motives appealed to by "native bigotry," continues:

"The methods of anti-Semitic propaganda may be simply classified. For the average timid soul, identification of the Jews with the Reds. For the romantic moron, the grand conspiracy of the Elders of Zion. For the blasé society lady, the fake letter of Franklin. For the anti-New Dealer, a catalogue of government posts held by Jews under the New Deal and 'proof' that obnoxious New Deal measures were devised by Jews."

"For the small business man, assertions that the great corporations destroying him are controlled by Jews. For the Fundamentalists, blood ritual whisperings. For the Southern gentleman, identification of the Jew with Negro domination. Nothing for the parlor anti-Semitic, who hates the Jew on his own, to the admiration of his women folk."

During the past year Dr. Johnson has been carrying on special inquiries in this field from the vantage ground of the famous University in Exile which he heads. His complete findings were brought out in *Calling America*, a special number of *Survey Graphic*, which was issued on February 1st.

LABOR NOT ANTI-JEWISH

"Organized labor is not anti-Semitic," Dr. Johnson points out. "Whether AFL or CIO, it is perfectly aware that the Jew is only a stalking horse in the hunt aimed at organized labor. The farmers are not anti-Semitic. You may of course picture some of them in the long winter evenings, thrilling themselves with the Elders of Zion, just as they thrill themselves with the Quadroon's Revenge or The True Story of Dillinger. But something

Consecrate Indianapolis Coadjutor February 8th

INDIANAPOLIS, IND.—The Rev. Richard Ainsley Kirchhoffer, Bishop Coadjutor-elect of the diocese of Indianapolis, is to be consecrated February 8th at St. Paul's church here. Scheduled for 10:30 A.M., the service will be broadcast over radio station WIBC. The Presiding Bishop will be the consecrator.

Bishop Francis of Indianapolis is not well enough to take part in the service. Co-consecrators will be Bishop Barnwell of Georgia and Bishop Fenner, Coadjutor of Kansas. Bishop Clingman of Kentucky will preach.

Bishops Carpenter of Alabama and Mitchell of Arkansas will present the Coadjutor-elect, and the attending presbyters will be the Rev. Gardiner C. Tucker, rector of St. John's church, Mobile, and the Rev. Ainger Powell.

Following the service, the mayor of Indianapolis is to deliver a speech of welcome, as are other civic and religious leaders.

Bishop-elect and Mrs. Kirchhoffer have taken up residence in Indianapolis, Mr. Kirchhoffer having preached his farewell sermon at Christ church, Mobile, Ala., on January 22d.

tells the farmer that literature is always made up of lies.

"The women, save for the time-expired parlor heroines and the fluffy suburbanites who fear that a Jewish family might move into their environment and disturb their knitting raptures, are not anti-Semitic. They have an instinctive sense of bunk."

Diocese of West Texas Reports Raising \$21,000

LAREDO, TEX.—Over \$21,000 of the \$50,000 set as the goal in the diocesan campaign has been raised, it was reported to the 35th diocesan council of West Texas which convened at Christ church here on January 22d, 23d, and 24th. It was decided to continue the campaign until the full amount had been raised.

On January 22d the Rev. Kimber H. K. Den preached at Christ church in the evening. The church was filled to capacity. Next morning the council officially opened with the celebration of Holy Communion. Bishop Capers of West Texas was the celebrant. Following the service he delivered an address on The Youth Movement of the Church. He urged the diocese to give youth an opportunity to serve the Church.

The young people of the diocese held their conference in Laredo just before the council meeting. One hundred delegates were in attendance.

Diocesan elections resulted in the choice of the Rev. S. O. Capers as registrar. He succeeds the Rev. L. B. Richards. The secretary-treasurer and the chancellor were reelected. The Rev. S. O. Capers of the standing committee was reelected; new clerical members elected are the Rev. Messrs. R. M. Allen and C. W. C. Leel. Frank M. Gillespie succeeded S. G. Tayloe as a lay member of the committee. The Rev. William X. Smith was named chairman of the diocesan department of religious education.

Liberal Catholicism Upheld in England

Manifesto Issued by 20 Leading
Churchmen Defines Principles of
Anglo-Catholic Group

LONDON—The issuing of manifestoes is becoming the rage in the Church of England. The latest is a statement of Liberal Catholic views, signed by 20 well known priests and laymen, in which they declare that since "it is urgently necessary at the present time to give due expression to the Liberal Catholic tradition within the Church of England," they propose to constitute, not another Church society in opposition to those already existing, but a group.

The signatories "recognize that reforms and improvements of the Prayer Book are urgently needed," but so far as possible such changes should not involve the introduction of "forms alien to our religious history. We desire to see in Anglo-Catholic churches forms of service which are recognizably Prayer Book services."

With regard to doctrine, they accept the historical truth of the Virgin Birth and the bodily Resurrection of our Lord; they believe in the doctrines of the Eucharistic Sacrifice and Presence; and in the duty of prayers for the dead. But they reject the belief that the teaching of the undivided Church should be regarded as settling all questions for all time without respect to the advance of thought and knowledge and deplore "the tendency to assume that Anglo-Catholics must necessarily hold that any divergence from the general outlook of Roman Catholic theology or from Thomistic philosophy must necessarily be erroneous."

They believe that the Holy Spirit is always guiding the Church, and therefore that there has been development of doctrine. They "find it hard to resist the conclusion that 'infallibility' is discredited."

The signatories include the Deans of York, Winchester and Exeter, Bishops Roscow Shelden, Mr. T. S. Eliot, and Sir Will Spens. While maintaining that it has itself stood for Liberal Catholicism in the Church of England for generations, the *Church Times* is highly critical of the manifesto, though it acknowledges that its intentions are excellent.

MUNICH A "CHOICE OF EVILS"

The Convocations of the Provinces of Canterbury and York assembled for their half-yearly meeting at Westminster and York respectively on January 18th. In his presidential address to the Upper House of Canterbury Convocation, the Archbishop of Canterbury described the aversion of war four months ago as "not so much a triumph of good as a choice of evils." The real gravity of the continuing crisis, he added, was that the Christian basis of civilization was in jeopardy. New idols of race and power and armed forces were set up over a large part of Europe and multitudes were bidden, even compelled, to worship them.

Louisiana Fails to Elect New Bishop

Balloting Continues Until 3 A.M. When Clergy and Laity Disagree Through Six Ballots

HAMMOND, LA.—Unable to agree, after seven and one-half hours of balloting and discussion, the delegates to the 101st annual council of the diocese of Louisiana, meeting in the Casa de Fresca, local hotel, adjourned on January 26th without having elected a diocesan to succeed Bishop Morris, who is to retire March 1st.

Bishop Morris has served the diocese since 1930. He decided some time ago to retire, because of his health. Last June he reached the age for retiring on pension.

The council meetings were held in a hotel, since Grace memorial church here is small. Neither it nor the parish house could accommodate the more than 250 delegates present at the voting session.

Bishop Morris delivered his annual address on the first day, at the open service of the Holy Eucharist. Regular business of the council was rushed through on the first and second day, in order to prepare the way for the election on the second evening.

CLERGY AND LAITY SPLIT

Preliminaries to the election and balloting began at 8 P.M. Lay delegates gave the Rev. Clarence H. Horner of Grace church, Providence, R. I., a majority on each of six ballots. He was nominated by C. V. Porter of Baton Rouge. On five out of six ballots, the clergy gave the Rev. Dr. James P. DeWolfe of Christ church, Houston, Tex., a majority vote. Dr. DeWolfe was nominated by the Rev. D. H. Wattlely of New Orleans.

In Louisiana a candidate must receive a majority of both clerical and lay votes on the same ballot.

Other nominations were: the Rev. Donald H. Wattlely of Grace church, New Orleans; the Very Rev. Claude W. Sprouse of Grace and Holy Trinity, Kansas City; the Rev. Girault M. Jones of St. Andrew's church, New Orleans; the Rev. Churchill J. Gibson of St. James' church, Richmond, Va.; and the Rev. Sidney L. Vail of the Church of the Annunciation, New Orleans, who had on the day before been reelected secretary of the diocese for the 20th year.

At 3:30 A.M. the council adjourned in deadlock.

The time and place of the special convention to elect a bishop will be named by the standing committee, after a special committee of not less than six is appointed and is prepared to submit to the special convention the names of not less than six priests whose records have been thoroughly examined and who in the opinion of the committee are well qualified for the office of Bishop.

These recommendations will not be necessarily the equivalent of nominations, and

"Life of Constantine" a Forgery, Professor Says

NEW HAVEN, CONN.—The *Life of Constantine*, long believed to have been written by Bishop Eusebius in the fourth century, is an out and out forgery, Prof. Henri Gregoire, eminent Belgian scholar, told the students of Berkeley divinity school of this city on January 24th.

Speaking in the home of Dean William P. Ladd, Professor Gregoire said that Constantine was probably never a wholehearted Christian at all, nor was he responsible for the edict of Milan, which in 313 assured toleration to all forms of religion and restored all corporate property to the Churches in the western half of the Roman empire. Professor Gregoire believes, he told the students, that Constantine was a votary of the cult of the sun.

the suggestions made by the committee will in no way preclude other nominations from the floor.

SPEAKS ON CHINA

The Rev. Kimber H. K. Den of St. Matthew's church, Nanchang, Kiangsi, spoke on In Behalf of China as the special order on the morning of the second day.

It was noted that Dr. Warren Kearny of New Orleans had served on the diocesan board of missions for the past 38 years. He received a unanimous vote of thanks for his valuable services to the diocese.

As a result of the diocesan elections, the Rev. Philip P. Werlein succeeded the Rev. D. H. Wattlely on the standing committee; Watts K. Leverich succeeded George H. Terriberry, who had submitted his resignation, as chancellor; Otis J. Chamberlain succeeded Archie M. Smith, who had resigned, as secretary of the diocese. A. Giffen Levy was elected vice-chancellor. All other diocesan officials were reelected. Deputies to provincial synod: clerical—the Rev. Messrs. S. L. Vail, G. M. Jones, and J. S. Ditchburn, the Rev. Dr. J. M. Owens, the Very Rev. W. H. Nes, and the Ven. W. T. Young; and lay—Dr. Warren Kearny and Messrs. J. H. Percy, C. V. Porter, H. W. Palfrey, G. W. Law, and F. H. G. Fry.

Department for Lost and Found "Souls" Is Planned

PITTSBURGH—Plans are under way in the diocese of Pittsburgh for a "lost and found department" with an office at the diocesan headquarters. The subcommittee of the survey committee, the Rev. John F. Virgin, chairman, has discovered that as in every other diocese Pittsburgh has a goodly number of "lost souls" reported annually on the report blanks as "added otherwise" and "lost by removal."

Bishop Mann has been asked by resolution of the diocesan convention to appoint a committee of three to arrange for an alphabetical file to be kept in the diocesan offices. This file would contain the names of all "added otherwise" or "lost by removal" souls reported by the clergy. The office in charge would make an effort to locate them and transfer them to parishes where they had moved.

Churchmen's Club Is Started in W. Mich.

Bishop Whittemore's Suggestion Is Acted on When Delegates to 65th Convention Meet at Dinner

GRAND RAPIDS, MICH.—A Churchmen's club with the avowed purpose of assisting the Bishop in promoting diocesan activities and bringing about a closer social intercourse of the clergy and laity of the parishes and missions within the diocese was organized at the dinner in connection with the 65th annual convention of the diocese of Western Michigan, held at Grace church here January 17th and 18th. The club was suggested by Bishop Whittemore.

A constitution was adopted, and a nominating committee was chosen to prepare a slate of officers to call a special meeting within a short time for an election. The club purposes to promote and encourage the spiritual and financial welfare of the diocese and the Church in general and to develop mission work at home and abroad.

NOTES CONDITION OF DIOCESE

Speaking of the condition of the diocese today, the Bishop said in his annual address:

"Every post in the diocese is under supervision of a priest of the Church. We have now 36 upon our clergy list including those who have retired. In two cases we have one priest in charge of two towns of equal size. This condition I hope will be remedied before the year is over so that there will be a man in each town.

"One of our larger parishes just has obtained a curate, and at least one other large parish has the same matter under consideration. We may well have 40 clergy on our list by the end of 1939."

He specifically dwelt upon the importance of the lay readers, of the departments of religious education, Christian social service, the field department, the organized work of the women of the diocese, and the new Churchmen's club.

URGES MORE MISSION WORK

Bishop Creighton, Coadjutor of the diocese of Michigan, also addressed the convention. He spoke of his experience as Bishop of Mexico and as executive secretary of domestic missions, urging the carrying on of mission work especially in the rural sections of the United States.

Going back into ecclesiastical history of that period just preceding the English reformation, Bishop Creighton traced briefly the growth of importance of the layman in the conduct and government of the Church, pointing out that today the layman is an integral factor in its influence.

All members of the diocesan standing committee were reelected, and diocesan officers were generally reelected. Delegates to the provincial synod include: clerical—the Rev. Messrs. Henry Krusen, Donald V. Carey, Harry L. Nicholson, and A. Gordon Fowkes; lay—Norman A. Lilly, Dr. Charles L. Dibble, Charles H. Walker, and S. G. Deams. The alternates are the Rev. Messrs. W. C. Warner, H. A. Hanson, W. A. Sims, and H. Ralph Higgins; Dr. J. B. Jackson and Messrs. Paul P. Rohms, James V. Stuart, and M. H. Westbrook.

Praises Comment on Report on Doctrine

"Church Times" Enthusiastic Over Fr. Hebert's Interpretation of English Commission's Study

LONDON—By far the best comment on the Report of the Commission on Doctrine in the Church of England, according to an editorial in the *Church Times* of London, is the Rev. A. G. Hebert's *Memorandum on the Report of the Archbishops' Commission on Christian Doctrine*. Published by the Society for the Propagation of Christian Knowledge at 1 shilling, it is expected to go far in assisting the English bishops to determine their own judgment of the Commission's report.

The *Church Times'* summary of Fr. Hebert's booklet follows:

"Fr. Hebert opens his remarks by outlining three different judgments which have in fact been passed on the report. The first is to the effect that the Commission, so far from proclaiming an undefined fluidity of belief, expresses clearly and definitely certain important and fundamental doctrines of Christianity, and appears to mark a decisive stage in the retreat from Modernism. The second is to the effect that the undoubted advance made by the report toward Catholic positions on the Church and Sacraments, is accompanied by a deterioration, all the more alarming, in teaching about God and Revelation. In so far, the report is thought to represent ritualism without the gospel. The third judgment is that the report, with its neglect of the secular problems that have become prominent only since the Commission got to work, was a generation out of date when it was published.

RETURNS TO THREE JUDGMENTS

"In his conclusion, Fr. Hebert returns to these three judgments and insists that all three are substantially true. The report, he says, does indeed mark a retreat from Modernism. It does, at the same time, represent a concession to Modernism, in that its excellent superstructure of practical theology is erected on an inadequate doctrine of Revelation. And it certainly has the air of belonging to the generation before the present; though, he adds, the Commission would have had a very clear word to say to the present generation, if it had adequately solved the problems which were already presented for its consideration.

"The Commission was instructed to demonstrate the measure of existing agreement within the Church of England, and to investigate how far it is possible to remove or diminish existing differences. Fr. Hebert's main criticism of the Commission is that it has failed to carry out this purpose, for the simple reason that it has not gone to the root of those differences.

"It has left implicit in its findings radically different views of a question so central and so critical as that of the meaning of Revelation, a question which, in the last resort, involves divergent, if not positively antithetical, ideas of the nature and action of Almighty God. The Commissioners put on record in a score of places their differences of opinion about theological conclusions, and not infrequently assert or imply their conviction

that any one of these conclusions is allowable. What they make no attempt to do is to probe deeper and discover the underlying and fundamental reasons for their differences. If they had steadfastly sought an answer to the question why their differences arose, they might have found themselves well on the way toward reconciliation and unanimity.

DETAILED CRITICISMS

"The detailed criticisms which fill the body of the pamphlet are stated by their author under four main heads. Divine Revelation, he claims, in its Biblical sense includes the self-revealing acts of God, the truths about God implied in those acts and summarized in Creeds, and human realization of truths about God and man—in other words, it embraces elements of fact, interpretation, and appreciation. After a careful survey of the Commissioners' statements about Revelation and the Scriptures, Fr. Hebert conclusively infers that they fail to preserve a true or consistent balance between these three elements.

"The next section, on miracles, in particular the miracles of Christ's Birth and Res-

urrection, explains that the divergences between the Commissioners on this subject are not historical, but theological, and that in fact two mutually inconsistent systems of thought confront one another in the report. The Commissioners ought to have made this plain, and not slurred over the unresolved contradictions of their several theological presuppositions. The succeeding section points out a serious ambiguity in the Commissioners' use of the word 'symbolism.' The gospel miracles give concrete expression to symbolic in the sense that they are significant truths.

"The Commissioners failed to observe that events immediately lose all symbolic value, if they never actually happened; and it is clear that while, for some of the Commissioners, the word 'symbolic' means 'both true and significant,' for others of them it simply means 'untrue.' Finally Fr. Hebert complains that nowhere does the report give a consistent and adequate statement of the traditional doctrine that, though man is made in God's image, His image in man is distorted and blurred. On the doctrine of man and the nature of sin the Commission speaks with an uncertain and hesitating voice."

Vestibule of St. Paul's Church, Englewood, N. J., Is Used for Visual Demonstrations of Church Activity

ENGLEWOOD, N. J.—Use of the spacious vestibule in St. Paul's church here as a place to present visual demonstrations of the activities of the parish and national Church has recently caused much comment. A series of exhibits have been displayed during the fall and winter and are planned to continue through spring.

Realizing the possible educational value of the little used vestibule space, through which hundreds of people pass, an experimental series of exhibits, changed twice monthly, was begun by the curate, the Rev. J. Jack Sharkey, with the advice of the rector, the Rev. James A. Mitchell.

The center of the first display was a world missionary map of the Anglican Church. Radiating from the proper locations, read and white ribbons carried the spectator's eye to pictures and clippings from the *Spirit of Missions*, together with poster statements of the peculiar missionary activities of the location.

EVERY MEMBER CANVASS

The Every Member Canvass exhibit in a series of posters pointed out the place of St. Paul's in the community, diocese, nation, and world. The contributed dollar was proportionately divided by diagram, and statistics of the Church's service to the community appeared. The total effect was a valid argument for coöperation in sharing the expenses of the parish church and national organization.

Two weeks later, the vestibule was taken over by the musical director of the church, James E. Corneille. The religious and musical training of the choir boys was traced with posters, and human interest was aroused with the presentation of collected pictures of some present and past choristers.

A display of the handwork of the primary department of the church school found a place for two weeks. Most of the pictures were accompanied by printed explanations of the artistic efforts, and snapshots of the children in lower grades were received with enthusiasm.

Of the religious press, the *Churchman* supplied materials for a fortnightly exhibit. In the center was the University of Missouri medal of award for distinguished service in journalism. Six or eight cartoon drawings flanking this called attention to the various departments in the publication. Complimentary copies of the *Churchman* and several pamphlets were made available to the congregation during this exhibition.

FORWARD MOVEMENT

Facing the New Year, the Forward Movement Commission coöperated with several sample boards of available literature. A poster was provided reminding the public of the two sides of a religious coin—public worship and private prayer and study. A letter from the Presiding Bishop addressed to the St. Paul's congregation and calling their attention to the work of the Commission was the focus of this exhibit.

Recently there was a fascinating demonstration from the Seamen's Church institute. The highlights were three illuminated stages or dioramas showing the original "floating church"; South street in the days of the clipper ships; and the present building on South street, which provides the link between land and sea.

EXHIBITS POPULAR

The exhibits have attracted increasing attention, so that what was a neglected part of the church has taken on new importance.

The convenience of the exhibits is to their advantage. People who would not avail themselves of the opportunity to visit a one or two day accumulated exposition are now willing spectators in a changing scene which will bring them in the month to come the work of the Church Periodical club, the Church Army, the Woman's Auxiliary, the Church Mission of Help, the young people's fellowship, another Church magazine, and the boy and girl scout activities within the Church.

Dr. Glenn Talks on "Church of the Air"

Says College Work Not Different
From Parish Work; Praises New
National Secretary

BOSTON—The Church's work among college students is not essentially different from its work in a parish, according to the Rev. Dr. C. Leslie Glenn, rector of Christ church, Cambridge, whose speech, *The College Work of the Church*, was broadcast over the Columbia network on February 5th as a part of the Episcopal Church of the Air series. "The only reason why the Church carries on its special work in colleges," he declared, "is because students do not live near their parish and are therefore out of touch with the normal channel or means of grace. They don't hear the gospel when they go away to college.

"Those of us in college communities are not concerned with a unique vocabulary or special message for youth; we are not even concerned with a particular age group since the faculty is just as important a part of the work as the students; but we are concerned with people whose normal religious life has been interrupted because they are taken out of their home environment.

"Every September there are more students on trains leaving for college than there were soldiers leaving home for training camp in any month of the World war. It is an annual mass migration which is without parallel in any other time or place. Students are 1% of the country's population."

Dr. Glenn criticized the attitude which frequently asks, "Are college students religious? . . . Are they more or less religious than their parents and grandparents were?" Such questions are unreal, he says, since they assume that religion is like a mechanical or chemical reaction that can be measured mechanically.

"It is time we stopped picturing young people as guinea pigs with a religious gland that may or may not be developed. . . . The only thing worth saying is this: Students are religious in those places where they hear the gospel and they are not religious in those places where they do not hear it. Where God is truly presented a new factor enters human life. Our Lord did not say, 'Count My sheep.' He said, 'Find them' and 'Feed them.'

"The task will not be done until on every college campus in America there is a Church serving the college community, with resources adequate to the number of faculty and students."

FR. KELLEY PRAISED

Regarding the Rev. Alden Drew Kelley, Madison, Wis., who recently accepted appointment as secretary for College Work, Dr. Glenn said:

"Two pictures of Alden Kelley stand out in my mind among many others as I think of our friendship through the years. I see him in the Grand Central station early in the morning, meeting the sleeper that I was coming on when I was secretary for College Work 10 years ago, and over a cup of coffee planning and dreaming of how the work could be increased.

"And I see St. Francis' house in Madison,



REV. ALDEN DREW KELLEY

Fr. Kelley, head of St. Francis house, student center at the University of Wisconsin, Madison, recently accepted appointment as national secretary for College Work [L. C., February 1st]. (De Longe Photo.)

Wis., where I spent a week last winter, and every morning at 7 o'clock in the chapel there was a group of students making their Communion. This happens every day in the college year, an evidence of how God can use a man dedicated to His service. That Alden Kelley is to be our leader in planning and prayer for the years ahead is cause for great rejoicing among all who know him."

Retired Bishop Moreland Observes 40th Anniversary of Consecration

ALBANY, N. Y.—Bishop Moreland, retired, of Sacramento, who is at present living with his daughter, Miss Helen Hall Moreland, dean of women at New York state college for teachers, observed the 40th anniversary of his consecration to the episcopate on St. Paul's day. He celebrated the Holy Communion in the Cathedral of All Saints here.

Bishop Moreland was proffered the cathedral by the dean, the Very Rev. Edward R. Welles, who entertained the local clergy in honor of Bishop Moreland.

Canon Stokes of National Cathedral to Retire Soon

WASHINGTON—The Rev. Dr. Anson Phelps Stokes, canon of Washington cathedral, has recently announced that he will retire in June. During the last several years he divided his time between the cathedral and his own philanthropic and social welfare work. He will make his home, after his retirement, in New England, devoting himself there to research on the history of universities.

Canon Stokes was ordained in 1900. At one time he was secretary of Yale university. Noted for his work in housing and social welfare, he is considered an authority in the field. He has been very active in furthering better relations between races and faiths.

Cuba's Bishop-Elect To Be Consecrated

Bishops From West Indies, Mexico,
and United States to Be Present
February 24th in Havana

NEW YORK—With the Presiding Bishop as consecrator and preacher, the consecration of the Very Rev. Alexander Hugo Blankingship, Bishop-elect of Cuba, in Holy Trinity cathedral, Havana, on February 24th (St. Matthias' day), will bring together bishops from the United States, Mexico, and the neighboring West Indies, including the Rt. Rev. E. Arthur Dunn of British Honduras, Archbishop of the West Indies.

The co-consecrators are to be Bishops Colmore of Puerto Rico and Beal of the Panama Canal Zone. Dean Blankingship will be presented by Bishop Goodwin, Co-adjutor of Virginia, and Bishop Carpenter of Alabama. The attending presbyters will be the Ven. John H. Townsend, archdeacon of the Camaguey and Oriente provinces, who has been on the clergy staff in Cuba since 1924, and the Rev. Ramon Cesar Moreno, rector of Trinity church, Morón, Cuba, with over 20 years' service in the Church's ministry.

Archbishop Dunn will read the Gospel; Bishop Juhan of Florida, the Epistle; and the Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco, the Litany.

The credentials will be read by the Hon. J. Butler Wright, American ambassador to Cuba, and the Hon. Herbert Grant Watson, British minister to Cuba.

UNIQUE EVENT IN CUBA

The event is unique in Havana. Of Dean Blankingship's two predecessors, the first Bishop of Cuba, the Rt. Rev. Albion W. Knight, was consecrated in Atlanta, in 1904, and the second, the Rt. Rev. Hiram R. Hulse, in 1915 in New York.

The new Bishop will have oversight of 25 clergy, serving 46 missions and 20 other centers of work. The Church conducts 13 parochial schools in Cuba with 52 teachers, of whom 44 are Cuban. There are over 1,000 pupils.

With the exodus of many foreigners from Havana, the cathedral parish has diminished in recent years, but the Cuban missions have increased, many of them being in rural districts where no other religious work is done. In spite of extremely difficult economic conditions of recent years contributions to the Church, decreasing from \$9,000 in 1931 to \$6,000 in 1934, have remained over \$8,000 since 1935.

Native Indian Bishops

The Bishop of Dornakal, on page 98 of THE LIVING CHURCH for January 25th, is called the only native Indian bishop in the Anglican communion. This should have read only native Indian *diocesan* bishop. Other native Indian bishops are the Bishops of Tarafdar and Banerji, assistants of Calcutta and Lahore.

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Seek New Name for Los Angeles Diocese

Resolution Is Referred to the Next Convention; Committee to Study Advantages and Disadvantages

LOS ANGELES—A proposal that the name of the diocese of Los Angeles be changed to the diocese of Southern California was made in the form of a resolution at the 44th convention of the diocese, which met here January 25th and 26th. The Rev. Perry P. G. M. Austin, rector of St. Luke's church, Long Beach, introduced the resolution. It was referred to the next annual meeting. Meanwhile a committee is to study the advantages and disadvantages of such a change.

The Daughters of the King, it was noted, are promoting a project to buy a trailer for the diocese, so that the gospel message may be carried to distant communities.

For three years the preferential system of balloting has been followed in the conventions. A resolution was made to adopt it as a permanent method of voting. This will be acted on at the next meeting.

Five new missions, two of which were established during the past few months, were admitted by the convention. They are Christ church, Los Angeles; St. Bartholomew's, El Serrano; Holy Comforter, Los Angeles; St. Matthew's, Baldwin Park; and St. Paul's in the Desert, Palm Springs.

Three missions attained parish status: Good Shepherd, Los Angeles; St. Mary's, Laguna Beach; and St. Luke's, San Diego.

The Rev. Dr. Frederick S. Fleming, rector of Trinity church, New York, was

the speaker when the more than 300 delegates met at the convention dinner. He also addressed the Woman's Auxiliary.

BISHOP STEVENS SPEAKS

Bishop Stevens, in his address, spoke of the international situation.

"There is more uncertainty in the international situation today than at any time since the World war," declared Bishop Stevens. "Pacts are skeptically regarded as temporary devices to give nations more time to prepare for warfare. Conscientious pacifists are silent, because of the apparent hopelessness of preaching peace in the path of the approaching juggernaut of war."

ASKS WORLD CONFERENCE

"Many individuals and organizations commend the proposal to have our government call an economic world conference, or for Christians to call such a conference under church auspices."

"If the Pope, supported by the new World Council of Churches, were to call such a conference, it might be dramatic enough to challenge the attention of the world. An adherence to the findings of such a conference would depend primarily upon the respect which possible belligerents might feel for the Christian Church. It seems unlikely that Germany, Japan, Italy, and Russia would send delegates or recognize an economic conference held in the name of the Christian religion. We should be grateful if such a conference were called. Any method to settle our difficulties is worth trying."

RELIGIOUS EDUCATION

Discussing religious education, Bishop Gooden said that since 1931 there has been a throughout the country, a progressive falling off of pupils and teachers in Episcopal church schools, partly due to economic causes and partly to the mobility of the population.

"The chief reason, however, is the failure to make an effort to reach unchurched children," he said. "The diocese of Los Angeles does not share the general decrease in church school attendance. The latest report shows the largest enrolment of church school pupils in our history—11,485. Only nine dioceses in the country boast larger numbers."

The following named persons were elected to the standing committee: the Very Rev. F. Eric Bloy, the Rev. Stephen C. Clark, Jr., the Rev. Dr. George Davidson, the Rev. Ray O. Miller, Merton A. Albee, Celin M. Gair, Wilfred N. Howard, and William A. Montan. The Rev. Dr. George Davidson was elected to the executive council to succeed the Rev. H. V. Harris.

Delegates elected to the provincial synod are the Rev. Perry G. M. Austin, the Very Rev. F. Eric Bloy, the Rev. W. Elwood Craig, the Rev. Edwin T. Lewis, St. Elmo Coombs, John B. Edmundson, H. Ivor Thomas, and Stanley W. Williams.

District of North Dakota "YPF by Mail" Study Life of Christ

FARGO, N. D.—Members of the Bishop's branch of the young people's fellowship of the North Dakota, sometimes called the YPF by mail, are studying the life of Christ this winter.

They are making notebooks, using pictures furnished by Miss Agnes Hickson, educational missionary. A prize will be given for the most interesting notebook. "I like the notebook work," one member has written; "it is a lot of fun."

Food for thought

OF COURSE you plan to do some serious reading this Lent. But there is no reason at all why it should be dull reading. That is why we have asked the Rev. Wilford O. Cross, author of *The Crucifix*, to prepare for you a series of seven articles in his inimitable style on the Christian doctrine of man. There is food for thought indeed in this vital subject.

SUBSCRIBE AT ONCE so that you will not miss "Five Years in the Church Missions House" by Dr. T. O. Wedel. Scheduled for an early March issue, this article frankly describes the problems of a secretary at "281."

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Presbyterians Will Wait for Anglicans

Dr. H. S. Coffin Tells Gathering His Church Wants to Be Sure the Episcopalians Mean Business

BUFFALO, N. Y.—“We will wait, because we have Scotch caution,” the Rev. Dr. Henry Sloane Coffin, president of Union theological seminary told a meeting of Anglican and Presbyterian clergy meeting at Trinity church here on January 24th to discuss the proposed reunion of the Episcopal and Presbyterian Churches. The Presbyterians want to be sure, he said, that Episcopalians “really mean business.”

“We Presbyterians mean it,” he told the gathering at Trinity church here. “We will put no obstacles in its way. We will wait until your General Convention has voted, and then we will act and act favorably.”

Clifford P. Morehouse, editor of *THE LIVING CHURCH*, in speaking for the Anglicans, proposed that the two Churches lay aside the proposed concordat tentatively submitted last fall by the unity commissions meeting in joint session.

SUGGESTS UNION BASIS

In its place he suggested, as a basis for the proposed union, a new approach along the following lines:

(1) Let us recognize that the “equality” of which we so freely talk should carry with it the determination that both Churches will unite to safeguard those elements that either considers to be an essential part of its stewardship.

(2) Let it be admitted that while “spiritual efficacy” characterizes both ministries, each of them is a partial ministry since no ministry is fully valid unless universally recognized.

(3) Following the 1610 precedent, let several prominent Presbyterian ministers be consecrated to the episcopate by Anglican bishops, without any reordination as presbyters.

JOINT ORDINATION OF CLERGY

(4) Agree that after a given date all ordinations in either Church shall be by a bishop (Presbyterian or Anglican) assisted by at least two presbyters (Anglican or Presbyterian) and with some form of consent by the laity. This consent is now given in the Episcopal Church through the requirement of approval of all applications for ordination by the standing committee, which in every diocese except one is made up of priests and laymen in equal numbers.

(5) Agree that all so ordained shall have full rights in both Churches.

(6) Agree that the practice of confirmation shall be extended to both Churches and that all confirmed lay persons (after complying with any requirements that the Presbyterians might make) should have a status of equality in both Churches.

(7) Finally agree that when under this plan over 50% of the ministers of the Presbyterian Church have episcopal ordination, a uniting conference of the two Churches shall be called. At that time a real plan of union could be worked out.

Dr. Coffin opposed scrapping the present

Atlanta Receives \$10,000 Toward New Cathedral

MACON, GA.—Receipt of \$10,000, a memorial gift toward the building of a cathedral, was announced at the 32d annual council of the diocese of Atlanta by Bishop Mikell. The council met January 25th in Christ church here. The Bishop also announced confirmations had increased 121 over the previous year.

Plans for extending the usefulness of the Appleton church home, the diocesan orphanage, to care for an older group of girls whose surroundings are not favorable to a good life and for whom no provision is made within the state, were contemplated at the meeting.

Dr. Alexander Guerri, vice-chancellor of the University of the South, Sewanee, was the speaker at a banquet of 400 persons of the Woman's Auxiliary and the diocesan council. He told of the ideals of education as held by his institution and the great need for them and of the opportunity before the Church to realize those ideals.

Plans for a diocese-wide Every Member Canvass conducted by an expert were formulated, and a committee was appointed to investigate the matter and report to the executive board which was given power to act. A recent successful canvass in one of the large parishes of the diocese was responsible for this action.

The next council will meet in the Church of the Incarnation, Atlanta, Ga.

Diocesan officers were generally reelected. Dr. Calhoun McDougall replaced William Parker, Jr., on the standing committee. Delegates to the provincial synod are: the Rev. Messrs. J. D. C. Wilson, Charles Holding, H. G. Walker, Matthew M. Warren, Henry Kiesel, and J. K. Satterwhite; and Messrs. T. Firth Lockwood, J. D. Crump, C. A. Letz, C. L. Daughtry, Olin Beall, Sr., and W. J. Baughan. Alternates: the Rev. Messrs. G. C. Hinshelwood and G. W. Casque.

concordat. However, he said he would “want it extended in scope.”

“If we asked for reordination (of clergy-men already ordained) at our General Assembly, we would have a revolt on our hands among the laity,” he added. “The Episcopalians must be careful what they ask. If they say reordination, they must stop there, because we Presbyterians have no question of the validity of our ministry.”

100 Chicago Lay Leaders Named to Assist in Liquidating Debt

CHICAGO—Appointment of approximately 100 lay leaders representing some 60 parishes and missions of the diocese of Chicago as a committee to assist the newly formed laymen's association in its drive to liquidate the diocesan debt was announced by Austin J. Lindstrom, prominent Chicago banker, who is president of the campaign group.

The announcement also set February 12th as the date for the start of the drive for memberships. It is hoped to raise \$100,000 this year. The memberships, ranging in amounts from \$25 to \$2,000, will be solicited by these committee members in their respective parishes and missions.

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Presbyterians and Anglicans Hold Unity Meeting in Jackson, Mich.

JACKSON, MICH.—In coöperation with the national movement toward the practice of Christian unity, a meeting of the men of Presbyterian and Episcopal churches in Jackson was held on January 17th in the First Presbyterian church here. The meeting was the first of its kind ever to be held in Jackson.

Dr. William D. Henderson of the extension service division of the University of Michigan was the speaker, taking as his subject: In What Direction Are the Protestant Churches Moving? The meeting, which began with a dinner, was arranged by a joint committee representing both denominations.

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Need of Paying Off Maryland Debt Urged

Bishop Helfenstein and Others Deplore \$200,000 Burden; Set Up Campaign Committee

BALTIMORE—Bishop Helfenstein of Maryland, in his address to the 155th annual convention of the diocese of Maryland, presented the urgent need of wiping out the diocesan debt of \$200,000. The convention met in the Cathedral of the Incarnation here. The Rev. Dr. Don Frank Fenn and the Rev. Richard T. Loring also strongly urged the necessity of wiping out the debt.

A committee is to be appointed, it was decided by resolution, to proceed with a campaign to this purpose. Time for the campaign will be set later. Delegates to the convention, it was made plain, felt that the debt should be cleared up entirely, and that the amount of interest saved might then be released for use in other work.

After a full report by Judge W. Calvin Chesnut on the legal aspects of the vestry act, it was decided that permission be given the women to vote for vestrymen, but not to serve as such. Parishes desiring women to vote for vestrymen must petition the convention for permission, however.

A resolution was introduced to change the meeting of the convention from January to May. This was carried by the convention but must be referred to the Bishop and standing committee. The reason for asking this change is the fact that winter weather prevents many persons from western Maryland from attending the convention in January.

BISHOP ADDRESSES DINERS

On the evening preceding the convention, the diocesan dinner was held. Bishop Fiske, retired, of Central New York, gave a very inspiring address.

"Never before has so great a crisis arisen with the world unprepared to meet it with anything more than nervousness," declared Bishop Fiske. "We are living in an age of uncertainty and have caught a disease commonly called the jitters. . . . This uncertainty has also affected our religious life. We feel the need of salvation and security, of stability, fellowship, and cohesive power."

As a result of the diocesan elections, the Rev. Richard T. Loring and Herbert M. Brune replaced the Rev. S. T. Sparkman and Blanchard Randall on the standing committee. Delegates to the provincial synod include: clerical—the Rev. Drs. William O. Smith, Jr., and Edward D. Johnson, and the Rev. Messrs. John R. Leatherbury and Hugh W. S. Powers; and lay—Melvin Griffith, Robert Turner, John G. Schilpp, and E. A. Lycett.

Convocation Date Changed

ANCON, C. Z.—The convocation of the missionary district of the Panama Canal Zone will meet Sunday, March 12th, at the Cathedral of St. Luke, Ancon. Bishop Beal announced the change in date recently. The difficulty of getting a quorum of lay delegates on a weekday made necessary the choice of Sunday for the meeting.

National Council Pledge Paid, North Texas Reports

LUBBOCK, TEX.—The North Texas committee on the state of the Church, reporting to the 29th annual convocation of its missionary district, showed 167 confirmations, an increase of 18% over last year. It also reported the expectancy to National Council paid in full, as well as the pledge for the National Council deficiency.

The convocation met January 15th and 16th, along with the district branch of the Woman's Auxiliary. Bishop Seaman presided for the 15th consecutive time.

The next convocation, it was decided, will meet in Amarillo.

The district young people's service league met January 15th, with Henry Seaman presiding. Wanda Wallick is secretary. Interest of the meeting centered around the district publication, the *North Texas Pioneer*.

Mrs. H. E. Woodward, St. Louis, was guest speaker at each of the three meetings. The opening service of the convocation was a memorial to the late Rev. Lewis Laidlaw Swan, retired non-parochial presbyter of the district. His widow came from Kansas to attend the service, at which Bishop Seaman was celebrant.

The council of advice was reelected, and the Rev. Robert J. Snell was elected secretary and registrar of the district. Other officers were generally reelected. Delegates to the provincial synod include: clerical—the Rev. Messrs. Robert J. Snell, John A. Winslow, W. P. Gerhart; and lay—Dr. Montell Ogdon, Joe Earnest, and I. W. Hoover. Alternates are the Rev. Messrs. A. D. Ellis, Jr., Philip K. Kemp, F. A. Foster; and Messrs. Thomas R. Smith, Fleming James, and Meade F. Griffin.

Asks for Report on Theology Department

Continued from page 169

group of college teachers and administrators from other institutions to examine its undergraduate curriculum and methods of study and examination, in order to evaluate them and to suggest plans of development.

STANDARDS HAVE RISEN

"The academic standards of collegiate work at Kenyon have risen steadily since that committee reported privately to the trustees; and the subsequent study of teaching and curricular problems on the part of the faculty, and many of the modern and forward-looking educational plans in Kenyon such as the adoption of reading for honors and the establishment of general comprehensive examinations received their impetus from that study.

"The committee to study Bexley Hall is an advisory one. Its report also will be made privately to the board of trustees of the college. I hope it will be able to indicate its opinion of what the Church needs in theological education and the future role which Bexley Hall may play in this most vital part of the life of the Church. Probably no educational problem in the modern world is more complex and more pressing than that of training men for the Christian ministry and for leadership in the Church.

"While Bexley Hall is but one among many theological foundations, its own restricted task must constantly be conceived in terms of the whole responsibility of the Church."

War and Race Hatred Denounced at Madras

Continued from page 169

of the place of women in the Church and of the work of the local church.

Pointing out that there remain regions within the Christian Church yet to be evangelized and still larger regions in the non-Christian world, the report of the commission on The Unfinished Evangelistic Task declared that "organized attempts are being made in Europe to secularize the minds of millions of people. In Europe and America out of 735 millions of people there are 240 millions claiming no connection with organized Christianity. Countries once open are closing to the gospel."

The report also asserted that "there is more organized opposition to the Christian Church than at any time in the past 100 years. There are more non-Christians now than there were ten years ago and the resources in missionaries and funds from the sending countries are relatively considerably less."

The report on The Church in Relation to Non-Christian Religions urged Christians to share in all "healthy aspirations of the non-Christians around them and to coöperate with them in all good works and in combating the evils which cripple the life of man."

Recommending that the presentation of Christianity should not be done in an aggressive manner but in accord with the respect due the wills of others, the report urged Christians to set the example in brotherhood in the life of the community.

CHURCH MUST LEAD

The Church must assume the leadership in the reconstruction of the social system, declared the report on The Church and the Changing Social Order.

"It must by word and deed give leadership and witness in the reconstruction of the social order in accordance with the principle of Jesus Christ," said the report. "It must educate its ministry for leadership in social action. This obligation falls also on every member of the local church."

The report vigorously condemned war as a means of settling international disputes "since it is a violation of human personality" and urged a "just distribution of the world's goods among the nations and within each nation."

CHURCH AND STATE

The Church's attitude toward the State should be positive and constructive, declared the report on Church and State. It should acknowledge "with gratitude the function of the State as the preserver of law and order, without which society would disintegrate." But the Church must never fail "to criticize the State when the latter contravenes principles of righteousness and justice. While endeavoring by every means to serve and coöperate with the State, the Church must also be on its guard lest it surrender to Cæsar the things that belong to God. There are minimum rights of religious freedom upon which the

Church should insist, else it will be unfaithful to its calling, and its own power and effectiveness crippled."

ASK END OF RACE HATRED

Branding racial persecution "particularly abhorrent," the report on The Church and International Order urged the church to "purge its own life of any racial discrimination."

"God has made all the peoples of one blood," it said. "No race can therefore disregard the interests of other races. Racial persecution is particularly abhorrent. The Church should exert its influence on the side of all movements working for the full and equal sharing by all races in the common life of mankind. In doing this the Church must purge its own life of any racial discrimination."

The report on The Younger and Older Churches stated that both were mutually dependent on the other. It warned, however, that the older Churches should realize the obligations which arise out of the establishment of younger Churches as a result of their efforts and cautioned them against the "grave danger of premature withdrawal" of financial support.

Receives Children's Altar

WILKES-BARRE, PA.—St. Stephen's church here recently received a children's altar from Mrs. Frederick Ahlborn in memory of her daughter. The altar is in the Girls' Friendly room in the club house.

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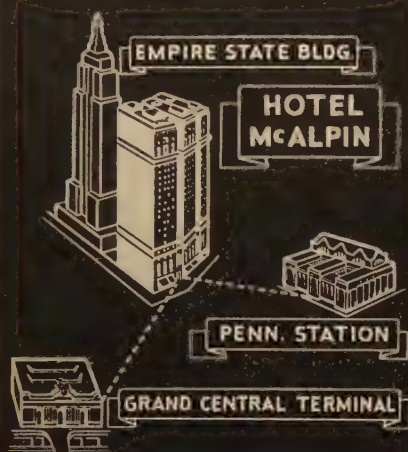
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**Conference on Methods of
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OKLAHOMA CITY, OKLA.—Converging for a conference on methods of Church work, February 8th and 9th, in Oklahoma City are Episcopal Church leaders from all parts of the province of the Southwest. The Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, and the Rev. Dr. G. Warfield Hobbs, also from the National Council, are to talk on publicity.

Every aspect of the Church's work, parochial, diocesan, and national, is to be discussed.

Bishop Quin of Texas is to come from Houston to represent the Forward Movement Commission, and the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity cathedral, Kansas City, Mo., is to discuss the value of clergy and lay conferences. Both Bishop Quin and Dean Sprouse are members of the National Council.

Other clergy and lay people from the province are Messrs. W. A. Strauss and W. H. Tipton, Jr., both of Houston, talking on vestry conferences and the preparation of promotional materials; the Rev. Messrs. Gordon V. Smith, Grace church, Ponca City, on the approach to special groups; James P. DeWolfe, Christ church, Houston, Tex., on the use of missionary speakers, etc.; Richard M. Trelease, St. Paul's, Kansas City, Mo., on diocesan field departments; Penrose W. Hirst, Church of the Advent, Brownsville, Tex., on Christian social relations; and Mrs. Hirst, on the work of the Woman's Auxiliary.

**Post-Madras Conference
Is Arranged in Chicago**

CHICAGO—A post-Madras conference, which has been called to meet in Chicago February 27th and 28th by the Chicago church federation in coöperation with the Foreign Missions Conference of North America, will have much of the spirit and purpose of the international conference held last month at Madras, India, according to the *Diocese of Chicago*.

The Chicago conference, one of a nationwide series of 40 conferences to be addressed by delegates returned from Madras, has a program including a Union ministers' meeting, seminars for clergy and laity, two general meetings, addresses before student bodies, a meeting for women, and another for the young people of all Chicago churches.

Most of the meetings, it is planned, will be held in the auditorium of the Chicago temple; and the speakers thus far announced include Dr. Rajah B. Manikam of India, Dr. Yuasa of Japan, Miss Lucy Wang of China, Miss Ruth Seabury, and Dr. Henry P. Van Dusen.

The Rev. John Scambler, president of the clergy round table and rector of St. Christopher's church, Oak Park, represents the diocese of Chicago on the general committee. This committee has been organized with subcommittees on program, local arrangements, finance, publicity, and conservation. Other Episcopalians on the committees are Drs. Duncan H. Browne and Herbert W. Prince, F. J. C. Borwell, and Mrs. C. Colton Daughaday.

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of Diocese at Last Hour, Makes
Balancing Budget Possible**

PITTSBURGH—When the 74th annual convention of the diocese of Pittsburgh met January 24th in this city, the deficit was \$4,000. The diocesan treasurer discussed the proposed 1939 budget. There appeared to be no possibility of beginning the year with it balanced. A short while later, however, \$4,000 was given anonymously to the diocese.

For weeks there had been numerous committee and council meetings to find ways and means to meet the budget without curtailment of work, and this announcement of a \$4,000 gift momentarily stunned the convention.

The special preacher was Bishop Oldham of Albany, who on January 24th addressed a crowded cathedral on Christian unity. He gave a background of the Edinburgh and Oxford conferences.

MANY YOUNG PEOPLE PRESENT

An added feature was the unusually large attendance of the young people's groups in the diocese at this special evening service. The department of religious education sponsored it. The Rev. L. H. Harris, III, curate at the Church of the Ascension and chairman of the diocesan committee on youth, had arranged the event. The young people marched in the procession. More than 30 parishes and missions were represented in the larger group.

In his annual address Bishop Mann of Pittsburgh also discussed Church unity.

A special committee is to be appointed by the Bishop to arrange for a fitting celebration of the 75th anniversary of the founding of the diocese next year.

Among the numerous resolutions passed were several urging sympathy with the Jewish neighbors in the communities of the diocese and a welcome to the refugees; one endorsing the proposed changes in the Pennsylvania marriage laws, and one for noonday prayers for peace.

URGE PERSONALIZED GIVING

A strong resolution was passed urging the National Council to study the plan for personalized contacts in the missionary work of the Church and a revision of the present objective plan.

The survey committee, organized in 1938, presented a preliminary report showing detailed studies of Church growth in all the counties—by graphs and charts and other interesting data concerning local trends of population.

The diocesan elections resulted in the choosing of Carl S. Lamb and John C. Sherriff as new members of the standing committee. Charles S. Shoemaker was not reelected, though all other members were. Delegates to the provincial synod are: clerical—the Rev. Messrs. Erwin H. Bauder, Thomas J. Bigham, L. Herdman Harris, and Bernard C. Newman; and lay—Arthur Hamley, William Leigh, Robert B. McKinley, and Harvey H. Smith.

Relief in Politics Is Hit in W. Michigan

Social Service Department Urges
All Clergy to Protest Move on
Part of County Heads

GRAND RAPIDS, MICH.—All clergymen of the diocese of Western Michigan should telegraph the governor of Michigan and state representatives their demand that relief in Michigan be kept out of politics, according to an open letter sent them January 26th by the Rev. Dr. H. Ralph Higgins, chairman of the diocesan department of social service. The letter is endorsed by Bishop Whittemore of Western Michigan.

The text of the letter follows:

"At a meeting of the diocesan department of social service held Monday, January 23d, the department took under consideration the attempt of the county supervisors' association, led by Melville McPherson, to return welfare administration to county politics. The proposal is to distribute welfare funds to the counties on a basis of population rather than need and to place the disposition of relief funds in the hands of county supervisors and their political appointees. It was the county supervisors, you will remember, who brought about the repeal of Michigan's welfare legislation by resort to an intensive program of misrepresentation relative to the welfare referendum last November.

"Believing as we do that the misery of 15% to 20% of our fellow citizens is a tragedy not to be made into a political football, your department sent a telegram to Governor Fitzgerald protesting Mr. McPherson's scheme, and urging that relief be kept out of politics."

"On Wednesday I attended a mass meeting at Lansing called by the educational section of the Michigan conference of social work. This meeting was addressed by Dr. Haber, W. J. Norton, Senator Brake, and other citizens outstanding for their devotion to the public interest, and a resolution was adopted condemning the efforts of the county supervisors to grab control of the relief set-up and urging the governor to resist their efforts.

"It is the feeling of those best informed in this matter that the prospects of halting the supervisors' raid are not good because of their present power in Lansing. The only way to thwart this brazen attempt to plunge relief into petty politics of the worst type is for all public-spirited citizens to protest at once. The purpose of this letter is to suggest that, if you are in agreement with the position taken by your department of social service, you telegraph the governor and your state representatives, urging the defeat of the present scheme and demanding that relief be kept out of politics. Present indications are that only an immediate avalanche of protest will save Michigan from a shameful surrender of relief administration to partisan politics."

Bishop Whittemore's endorsement follows:

"I am glad to add my hearty endorsement of this letter from our social service department."

"We are facing a very serious situation involving human life and welfare, and it is one of those occasions when the Church should make its position known."

Anglican Theological Review

EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

FOUNDED BY SAMUEL A. B. MERCER

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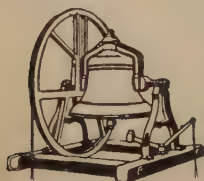
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Missionary Receipts Increase in Olympia

Bishop Huston Reports \$1,537 as
Gain; Confirmations Up to 644,
a Record for Diocese

SEATTLE, WASH.—Missionary receipts in the diocese of Olympia were \$1,537 more last year than in the previous year, Bishop Huston announced to the 29th convention of the diocese, meeting at Trinity church here on January 22d and 23d, and pledges for 1939 were already \$400 in excess of 1938. He reported also a record number of confirmations, 644.

Two new parishes were admitted to union with the convention, having been raised from the status of missions, namely, St. Paul's, Mount Vernon, the Rev. C. H. Boddington, rector; and Christ church, Puyallup, the Rev. A. W. Sidders, rector. One new organized mission was also reported, that of Our Savior, Meadowdale.

The Church Supply company, which is run under the auspices of the diocese by Mrs. Estelle Dodge, recorded a larger business than ever before.

The principal business of the convention was the acceptance of a simplification of the diocesan canons, work done under the chairmanship of the Rev. Dr. George A. Weiland.

THANKED FOR HISTORY

The Rev. Dr. H. H. Gowen was honored by a special resolution of thanks on presenting a complete revision of his history of the diocese. For the publication of the manuscript a committee is to be appointed by the Bishop.

A similar resolution was also accorded the Rev. E. C. R. Pritchard in appreciation of his eight years' gratuitous services as chaplain of the Children's educational foundation.

The convention unanimously endorsed two bills pending before the state legislature to enforce a three-day notice of intended marriage and to provide for better rehabilitation of youthful first offenders.

The experiment of a one-day convention met with unqualified endorsement, and the next convention was fixed for January 28 and 29, 1940.

BISHOP ROWE SPEAKS

The convention banquet was attended by 425 persons. The principal speakers were Bishop Rowe of Alaska and Harold E. Sexton of British Columbia.

A clever skit, revealing in sparkling dialogue and effective action the various classes of Churchpeople in regard to their support or non-support of the Church's program, was written by Mrs. E. C. Schmeiser, wife of the rector of St. John's church, Seattle.

It was presented at the annual convention of the Woman's Auxiliary sitting at the House of Churchwomen at Trinity parish house, Seattle, on January 23d. It was believed largely responsible for the complete fulfillment of the pledge of \$2,000,

Oklahoma Reports Success With Summer Conference

TULSA, OKLA.—One hundred persons, the committee on religious education of the diocese of Oklahoma reported to the second annual diocesan convention, held January 11th and 12th at Trinity church here, were served at the first annual diocesan summer conference. The conference was conducted on a self-supporting basis.

Prospects for the second year of this youngest diocese in the American Church, it is felt, are very good, judging from the tone that pervaded the convention. A spirit of earnestness and determination to face the difficult facts that beset a new organization was continually evident.

Reports for 1938 showed a \$3,000 deficit in the diocesan missionary fund, but indications are that the deficit will be quickly taken care of without a special drive. Assessments for next year's missionary program are short of the goal. Delegates, however, showed no desire to cut the program to fit the pocketbook. They took the attitude that the money needed would and could be found in the coming months.

The convention accepted the resignation of the Hon. Preston C. West, for many years chancellor of the missionary district. The Hon. James B. Diggs was elected his successor.

The following delegates were elected to the provincial synod: clerical—the Very Rev. James Mills, the Rev. Messrs. E. H. Eckel, Jr., Keppel W. Hill, and Gordon Smith; lay—Messrs. Ben Cook, J. Bruce McClelland, Jr., and R. L. Moore, and the Hon. L. W. Pratt.

made by the Auxiliary for the support of the missionary work of the diocese.

Mrs. H. B. Wilbur was reelected president.

Results of the diocesan elections were as follows:

On the standing committee the Rev. George F. Pratt succeeded the Rev. Dr. R. J. Arney; and W. O. Harmon and Frank Latham replaced Ira L. Neill and Harry Reed. Delegates to the provincial synod: the Rev. Messrs. Lewis J. Bailey, E. B. Christie, C. L. Samuelson, and G. A. Wieland; lay—H. B. Wilbur, Dr. E. W. Stimpson, C. M. Dial, and Albert Timmerman. Alternates include the Rev. Messrs. W. B. Turill, S. P. Robertson, E. C. Schmeiser, and E. C. R. Pritchard; and Messrs. D. A. Spratley, J. Bridcott, A. C. Witeley, and H. B. Parry.

Marks 20th Anniversary

RED BANK, N. J.—The Rev. Charles W. Nelson, rector of St. Thomas' church, Red Bank, observed the 20th anniversary of his ordination at special services here, recently at which Bishop Gardner was the speaker.

Fr. Nelson has served the colored congregation at St. Thomas' during his entire ministry.

Supreme Court Justice Honored

WASHINGTON—A memorial pew was dedicated in St. John's church here on January 8th to the memory of Melville Weston Fuller, Chief Justice of the Supreme Court from 1888 to 1910. The Rev. Dr. Oliver J. Hart, rector, made the dedication.

NECROLOGY



May they rest
in peace.



FRANK E. COOLEY, PRIEST

FT. THOMAS, KY.—The Rev. Frank E. Cooley, 78, died at his home here on January 20th. Born in Hoosick Falls, N. Y., he attended Virginia theological seminary and was ordained deacon in 1892. The next year he was made priest. He served parishes in Danville, Ky., and Cincinnati. His last charge was St. Paul's church, Newport, Ky., from which he retired in 1931.

The burial office was said in Trinity church, Covington, on January 23d. Bishops Abbott of Lexington, Clingan of Kentucky, the Rev. Dr. W. C. Pendleton of Trinity church, and the Rev. Charles G. Reade of Cincinnati took part in the service.

Burial was in Danville, with the Rev. R. L. McCready of Louisville officiating. Mr. Cooley is survived by two sons.

JAMES E. FORSYTH, PRIEST

MONTEREY, CALIF.—The Rev. James E. Forsyth, priest of the diocese of Colorado, died January 19th of arteriosclerosis. He had not been active for a number of years.

Born in Nova Scotia on December 11, 1860, he attended George Watson school for boys in Edinburgh, Scotland, and later was graduated from Acadia university, Nova Scotia, the law department of the University of Boston, and Virginia theological seminary.

Bishop Nichols of California ordained him deacon in 1902, and he was advanced to the priesthood in 1907 by Bishop Scadding of Oregon. He did pastoral work in California, Oregon, and Colorado. Since 1916 he had made his home in California.

Surviving Mr. Forsyth are his widow, Mrs. Sara B. Forsyth, and several nephews and nieces in Canada and Scotland.

Services were held from St. John's chapel, Del Monte, Calif., on January 23d. The body was cremated. The ashes are to be interred in his native Nova Scotia.

ANTHON T. GESNER, PRIEST

NEW MILFORD, CONN.—The Rev. Anthon Temple Gesner, retired priest of the diocese of Connecticut, died at his home in New Milford on January 14th after a brief illness. He was 73 years old.

Mr. Gesner was born in Le Roy, N. Y., the son of the Rev. A. Herbert and Helen Dickinson Gesner. He received his education at Trinity college and Berkeley divinity school in Middletown, Conn.

In 1893 he married Blanche Pinniger of Chippenham, England. His first pastorate was that of St. Luke's church, Detroit Lakes, Minn., from 1893 to 1895. From 1895 to 1897 he was rector of St. Peter's church, St. Paul, Minn., and for three

years following, 1897 to 1900, he was rector of St. Paul's church in Grand Forks, N. D.

Mr. Gesner was well known as an educator in religious schools, having been professor of ethics and apologetics in the Seabury divinity school, then located in Faribault, Minn. He also served then as vice-rector of Shattuck military school and chaplain of St. Mary's Hall.

During the following seven years he served as professor of ethics and evidences of Christianity at the Berkeley divinity school. From 1917 to 1930 Mr. Gesner was rector of All Souls' church in Waterbury, Conn., and his last pastorate was that of Christ church in Roxbury, Conn., from 1931 to 1933, when he retired.

Mr. Gesner was a member of the Mayflower society, the Sons of American Revolution, and the Connecticut historical society, as well as the author of genealogies and pamphlets on missions and religious subjects.

He was buried from St. John's church, New Milford, on January 16th. Bishop

Budlong of Connecticut pronounced the opening sentences and closing prayers and benediction. The Rev. Dr. J. Chauncey Linsley read the lesson; the Rev. Dr. John F. Plumb, executive secretary of the diocese, the Psalms; the Rev. Dr. John N. Lewis, rector of St. John's church, Waterbury, and the Rev. Culbert McGay, rector of St. John's, New Milford, the prayers. The committal was read by the Rev. Joseph N. Barnett of Lake City, Minn.

Surviving Mr. Gesner are his wife; one son, the Rev. Conrad H. Gesner, rector of the Church of St. John the Evangelist in St. Paul, Minn.; and three daughters, Mrs. Joseph N. Barnett, Mrs. Paul A. Shepardson, and Miss Harriet Gesner.

MISS DOROTHEA S. HOPPE

APALACHICOLA, FLA.—Miss Dorothea Sophia Hoppe, active worker in both the Woman's Auxiliary and the Daughters of the King, died January 7th. Born in Alexandria, Mo., August 4, 1871, she came to



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Florida in 1885. Two years later she was confirmed in Trinity church here by Bishop Weed.

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She leaves two brothers, Louis G. and Otto C.; and two nieces, Mrs. T. M. Tucker and Miss Maude Hoppe; besides relatives in St. Louis and in Stark, Fla.

Burial service was held in Trinity church, the Rev. G. E. Benedict, retired, officiating. He was assisted by the Rev. V. G. Lowery of Marianna, Fla.

N. J. Women Hear Miss Pardee

TRENTON, N. J.—The United Thank Offering was described to the Woman's Auxiliary of the diocese of New Jersey, January 11th, by Miss Mary L. Pardee, Connecticut diocesan president of the Auxiliary. She spoke to delegates from 71 New Jersey parishes at the annual meeting of the New Jersey W. A. in Trinity cathedral here.

Bishop Gardner installed Miss Edith C. Roberts as diocesan president.

St. Augustine's Negro College Celebrates Its 71st Anniversary

RALEIGH, N. C.—The students, faculty, and friends of St. Augustine's Negro college, gathered in a building dedicated to the memory of the late Bishop Cheshire, on January 13th observed the 31st anniversary of the building. Edgar H. Goold, president, addressed the body. His speech was broadcast.

Other speakers were Dr. Edson E. Blackman, Christopher Hunt, Francis Johnson, Miss Louise Latham, and Reginald L. Lynch, acting dean.

To Free Detroit Church of Debt

DETROIT—Though Trinity church here is burdened, like hundreds of other churches, with a heavy building debt, it will celebrate its 50th anniversary in 1943 free of debt, if present arrangements with a local bank can be carried through as planned. Refinancing of the accumulated indebtedness of \$25,000 marks the successful close of a campaign during recent weeks to raise sufficient funds to meet the bank's offer to reduce the total debt to \$25,000.

CALENDAR OF COMING EVENTS

FEBRUARY

8. Consecration of the Rev. Richard A. Kirchhoffer, Bishop Coadjutor-elect of Indianapolis, Indianapolis, Ind.
- 10-13. Meeting of executive board of Woman's Auxiliary.
- 11-13. Convocation of Arizona, Tucson.
- 14-16. Meeting of National Council.
15. Convention of Georgia, Waycross.
22. Convocation of Southern Brazil, Pelotas.
24. Consecration of the Very Rev. Hugo A. Blankenship, Bishop-elect of Cuba, Havana.

CHURCH CALENDAR

FEBRUARY

12. Sexagesima Sunday
19. Quinquagesima Sunday.
22. Ash Wednesday.
24. St. Matthias. (Friday.)
26. First Sunday in Lent.
28. (Tuesday.)

MARCH

1. (Wednesday.)
- 1, 3, 4. Ember Days.
5. Second Sunday in Lent
12. Third Sunday in Lent.
19. Fourth Sunday in Lent.
25. Annunciation B. V. M. (Saturday.)
26. Fifth (Passion) Sunday in Lent.
31. (Friday.)



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ANNOUNCEMENTS

Caution

AINSWORTH—Caution is recommended in dealing with a man who goes by the name of Harry Ainsworth. He has been requesting a letter of transfer from St. Paul's church, Peoria, Ill., to parishes in Indiana, Iowa, and Arkansas during the past few months. He alleges that he is a railroad employe about to receive work. Bishop Essex states that Harry Ainsworth has never in any way been connected with St. Paul's, Peoria. Further information may be obtained from the Rev. Edson P. Sheppard, St. Paul's church, 601 Main street, Peoria, Ill.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

COONRAD, Rev. RALPH E., is curate of the Church of St. John Baptist, Philadelphia, Pa. Address, 229 W. Seymour St.

HOLLAND, Rev. NORVAL W., formerly vicar of churches in Macomb, Canton, Lewistown, and Bushnell, Ill. (Q.); is curate of St. Luke's Church, Racine, Wis. (Mil.), with address at 614 S. Main St.

HOUSSELL, Rev. RICHARD R., formerly rector of St. Luke's Church, Woodland, Calif. (Sac.); to be rector of St. Stephen's Church, Colusa, Calif. (Sac.), effective March 1st.

HOWELL, Rev. Dr. NORMAN S., formerly rector of St. John's Church, Camden, N. J.; to be in charge of St. Peter's Parish, Cheshire, Conn., effective February 22d. Address at The Rectory.

JENNINGS, Rev. FREDERICK G., formerly rector of Emmanuel Church, Marshfield, Ore.; is vicar of St. Andrew's Church, Portland, Ore. Address, 12811 N. Russett St.

LEWIS, Rev. COTESWORTH P., formerly in charge of St. Mary's Church, Jasper, Ala.; is rector of St. Paul's Church, Batesville, Ark. Address at The Rectory.

NOE, Rev. ISRAEL H., has accepted the rectorship of St. James' Church, Shelby county, adjacent to the city of Memphis. Address, 1309 Goodbar Pl., Memphis, Tenn.

RIDDICK, Rev. ELBERT D., formerly at St. Paul's Church, Bremerton, Wash. (Ol.); is in charge of the Church of the Good Shepherd, Portland, Oreg. Address, 111 N. Graham St.

SAYRE, Rev. Dr. CLAUDE E., formerly in charge of the Church of the Good Shepherd, and of St. Andrew's, Portland, Oreg.; is vicar of Emmanuel Church, Marshfield, Ore. Address, 565 W. Market St.

WILSON, Rev. HERBERT A., formerly in charge of the East Tawas field; is hospital chaplain for the Detroit City Mission, Detroit, Mich.

NEW ADDRESS

DEMBY, Rt. Rev. EDWARD THOMAS, D.D., formerly 625 Walker Ave., Memphis, Tenn.; 3342 E. 134th St., Cleveland, Ohio. Effective February 3d.

RESIGNATIONS

LINSLEY, Rev. S. WOLCOTT, as rector for 28 years at the Church of the Reconciliation, Webster, Mass.; to retire. Address, 1285 Boulevard, New Haven, Conn.

WIELAGE, Rev. FREDERICK H., as vicar of St.

Edmund's Church, Milwaukee, Wis. (Mil.). Address, 100 Hoffman St., Kingston, N. Y.

ORDINATIONS

PRIESTS

IDAHO—The Rev. ERNEST HERBERT WILLIAMS was advanced to the priesthood by Bishop Bartlett of Idaho in St. Michael's Cathedral, Boise, January 25th. The ordination was presented by the Very Rev. Frank A. Rhea, and is vicar of the Boise Basin field with address at Placerville, Idaho. The Rev. Dr. George A. Wieland preached the sermon.

MICHIGAN—The Rev. WINGATE SNELL was advanced to the priesthood by Bishop Kroll of Liberia, acting for Bishop Creighton, Coadjutor of Michigan, in the Church of St. Mary the Virgin, Bolahun, Liberia, on December 21, 1938. The candidate was presented by the Rev. Leopold Kroll, Jr., OHC, who also preached the sermon. The Rev. Mr. Snell is on the staff of St. Mary's Mission, with address at The Holy Cross Liberian Mission, Kailahun, Sierra Leone, West Africa.

TENNESSEE—The Rev. GUY SAMUEL USHER, curate at Calvary Church, Memphis, was advanced to the priesthood by Bishop Maxon of Tennessee in Calvary Church on January 25th. He was presented by the Rev. Dr. Charles F. Blaisdell, and the Rev. Dr. Royden K. Yerkes preached the sermon.

✠ CHURCH SERVICES ✠

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que Street, N.W.

Washington, D. C.

Rev. A. J. DuBois, S.T.B., Rector

Sunday Masses, 7 and 11 A.M. Benediction 8 P.M.
Daily Mass, 7 A.M. Second Mass, Thursday, 9:30.
Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8 A.M., 12:05 P.M.
Tuesdays: 10:30 A.M., Holy Communion. 11 A.M., Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

NEW YORK—Continued

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison Avenue at 71st Street

THE Rev. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Choral Evensong and Sermon

Holy Communion

8:00 A.M. Wednesdays
12:00 M. Thursdays and Holy Days

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass). Evensong, with Address and Benediction, 8 P.M.
Weekday Masses, 7, 8, and 9:30 A.M.
Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth Avenue and West 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily Services (except Saturday)
8:30 A.M., Holy Communion
12:10 P.M., Noonday Service
Thursdays, 11 A.M., Holy Communion

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays, 3 P.M.)

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

College Services

HARVARD UNIVERSITY

Christ Church, Cambridge

Rev. C. LESLIE GLENN

Rev. FREDERIC B. KELLOGG

Rev. WALTER WILLIAMS

Rev. GRAY M. BLANDY

Rev. GEORGE W. WICKERSHAM, 2d

Sunday Services, 7:30, 8:15, 9:00, 10:00, and 11:15 A.M.; and 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays, 10:10; Wednesdays, 8:00; Thursdays, 7:30; Saints' Days, 7:30 and 10:10 A.M.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.

on the Campus of Williams College

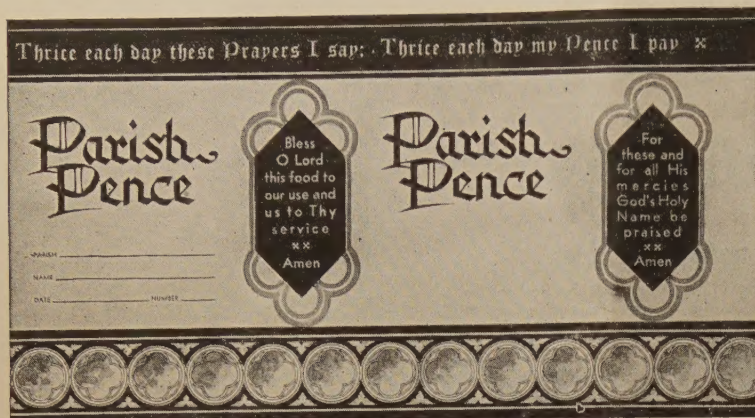
THE Rev. ADDISON GRANT NOBLE, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 10:30 A.M., Morning Prayer and Sermon; first Sunday in month, Holy Communion.

Weekday Services: Holy Communion, Wednesday, 7:15 A.M.; Saints' days, 7:15 and 10 A.M.

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300 labels	3.75
500 labels	6.00
1,000 labels	11.00

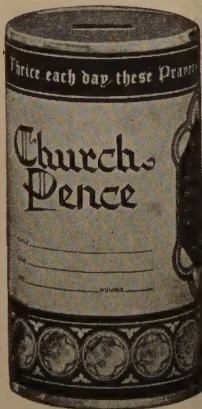
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Order of Service		
Date	Day	Comm.
9 Morning Prayer		
Processional Hymn		
Venite		
Gloria Patri		
Te Deum		
Benedictus		
in Domine		
Benedictus		
Jubilate		
Benedictus		
Litanies		
9 Holy Communion		
Introit		
Gloria Canticum		
Gloria Cibi		
Gloria Cibi		
Crucis		
Evangelium		
Offertory		
Præsentation		
Sanctus		
Agnus Dei		
Benedictus qui venit		
Post Communion		

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